

HOLY  
MEDITATIONS

Vpon

*Seauen Peniten-  
tiall and seauen Conso-  
latory Psalmes of the  
Kingly Prophet  
David.*

Written by the noble  
and learned

G. D. V.

Imprinted at London  
for Thomas Thorp

1612.



HOLY

MEDITATIONS

Upon

St. Thomas's

and St. Thomas's

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G.D.N.

Imprinted at London

for Thomas's shop

1613.



TO SIR PETER  
*Manwood, Knight  
of the Honourable  
order of the  
Bath.*

---

SIR,



EITHER Seas  
nor Mountaines  
are so impasable, a  
division in humaine  
society, as diversity  
of language: they seperate our  
A 3 bodies

# The Epistle

bodies onely, these our mindes,  
making vs absent euen in pre-  
sence, while though our bodies  
meet together, yet wee, (I meane  
our diuiner parts) cannot: If  
any one could open the backe  
doore of the Indies, and let vs  
in a neerer way, how would fame  
dwell on his memory, and poste-  
rity gratifie his labour. A sin-  
cere cleere Translator dooth  
more, for hee conducts our un-  
derstandings the next safest way  
to the rithest intellectuall mines  
that are. How many after a long  
trauaile, bring forth onely some  
forraine deformitie, their exam-  
ple making deeper impressions  
then their precepts, where as  
these Bees bring vs home the  
honey,



# Dedictory.

honey, leauing the porſon in the  
weede, ſaue vs the labour of tra-  
uaile, by transporting ether  
countrys to vs, and not exiling  
vs to them, making remotest  
kingdomes as domestick and  
cheape as mapps, greatest Princes  
as familiar as bookes, and our  
farthest iourney but to Paules  
Church-yard. For they reconcile  
and new tune iarring man-kind,  
bringing back the harmony of  
speech from discord to unisone.  
For as originall writers are the  
spring-heads of knowledge, so  
are these the conduit pipes bring-  
ing vs home what wee haue not  
strength or leysure to fetch  
abroad. The unhappy difference  
is, that all waters are cleerd and

# The Epistle

purified by long conueyance,  
writings corrupted and thicken-  
ed. How so nyce and delicate  
an apprehension will relish these,  
euents will tell mee. The Author  
can protect him-selfe ( who is  
yet living , and famous for his  
singular learning and eloquence )  
and you mee , not by patronizing  
mine errors , but in correcting  
them. Some houres of melan-  
choly I haue bestowed on these  
Holy Meditations , with much  
satisfaction to my selfe, if so to  
you I will thinke it a very for-  
tunate idlenesse , and strue  
hereafter to present you with  
matter of some other subject.  
Thus wishing you whatsoeuer  
may become your annie vertues  
or

# Dedictory.

*or my desires. I submit my selfe  
to your favourable censure,  
and rest*

Yours euer to  
*be commanded,*

W. SHUTE.



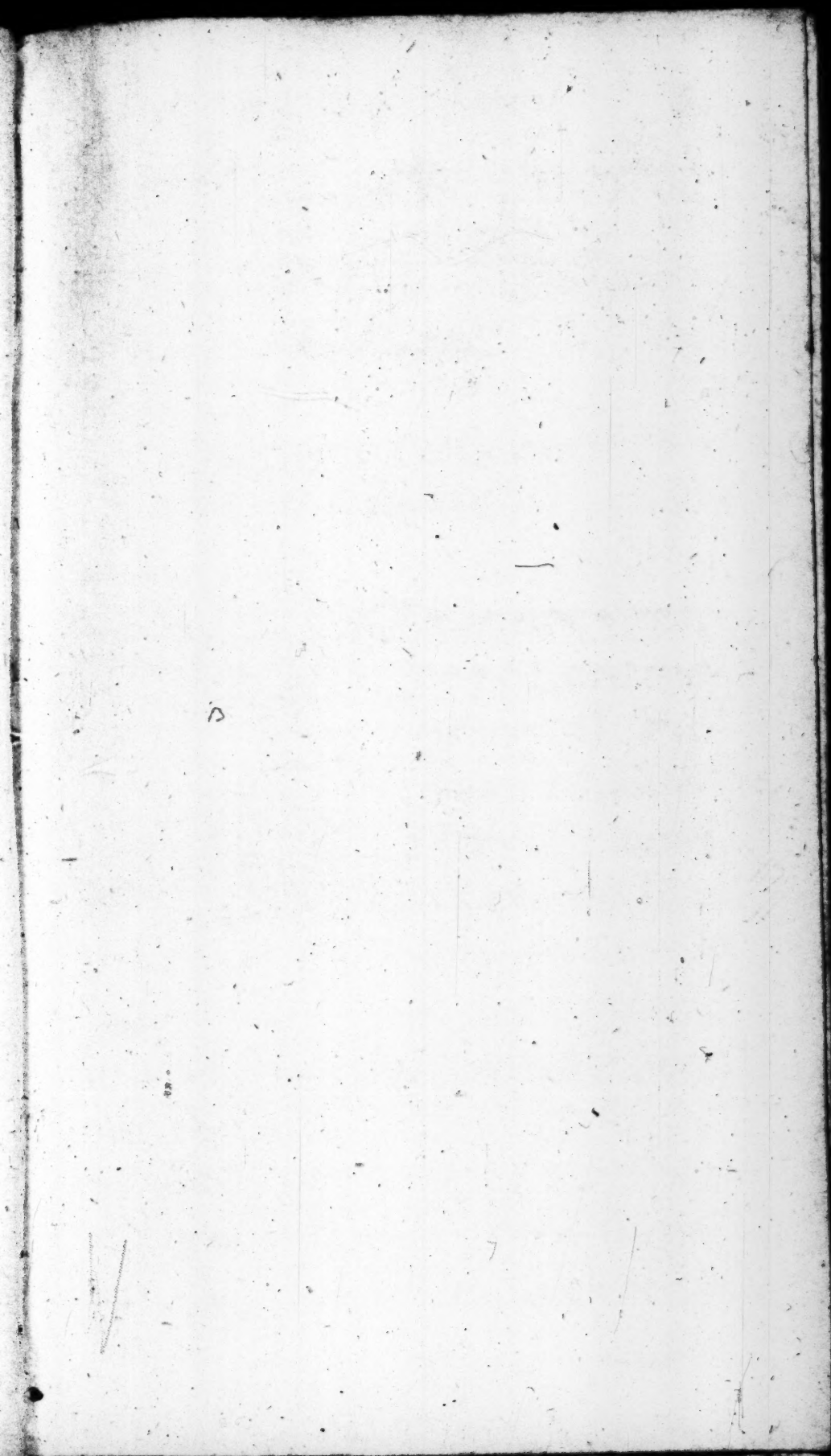
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AT 3:24







# Meditations on the *Penitentiall Psalmes* of David.

*Domine ne in furore.*  
*Psalme.vi.*



Aie not vpon  
me ô Lord the  
arme of thy  
seuere iudge-  
ment :It wold  
throw me like  
a torrent into the depth of  
death and eternall damnation.  
It would deuour mee like fier,  
and the remander of my body  
would fly away into ashes: what  
eye is able to endure, without  
perrisbing for feare, the onely  
B                      looke

looke of thine angry countenance, when casting thine eye vpon us, thou percest the very bottome of our hearts, and discouerest the secrets of our impure consciences? our abhominable finnes will draw downe thy iust anger vpon our heads, and thy inkindeled wrath will throw vs head-long at once into the gulfhe of paine, torments and misery. Before then that thy fury doth arise against mee, and that thou comcest with a iust disdaine to overthrow & destroy me, harken vnto the humble groning which my heart, possessed with feare, doth present vnto thee, and receaue this weake and panting voyce which with tears, cryeth  
thus

thus vnto thee.

2. Mercy, mercy ô Lord, alas my God what dost thou? wilt thou make prooffe of thy strength on my weakenesse? dost thou thinke that I present my selfe before thee to wrastle against thy power? it is thy clemency ô Lord which I run vnto. I place my selfe vnder thy wing to the end it may defend mee from the rigor of the cōdemnation which I haue to much deserued. Looke then vpon me with a milder countenance, and seeing that I haue in a time conuenient called vpon thy goodnes, helpe me, & deliuer me from so many euills which beseege me: for behold, my body doth languish: & it seemeth vnto me



**4**      *Meditations on the*  
that all my bones are bruized  
and broken.

3. And my poore body is  
not onely thus cruelly afflicted,  
but likewise my miserable soule  
is wholly dipped in sorrow: this  
soule, O Lord, which did deter-  
mine with her voyce to glorifie  
the author of her life, is beaten  
downe, and desolate, without  
strength, and courage; and as  
the fearefull Dove hideth her  
selfe at the voyce of thunder in  
some little hollow place, even  
so she perceiving thy fearefull  
indignation doth seeke out the  
most obscure darkenesse for re-  
treat. But vntill when my God,  
shall thine anger last?

4 Come, come O my God,  
and turne vpon mee that looke  
of

*Penitentiall Psalmes.*

5

of pittie where-with thou canst blot out, not onely my sinnes, but those of the whole world. I feele my soule to sticke fast in a foule and deepe bogge of iniquity : she sinketh, she stretcheth out her hand vnto thee ô Lord:alasse draw her forth of it, & bring her into the way of saluation. Saue her ô Lord, for she coniures thee by thine infinite goodnesse and vnspeakeable mercy. It is most true that she deserues it not, and ought not to hope for helpe from him, whome shee hath so carelesly forsaken, against whose honor she hath so wickedly conspired: The reward of her offence ought not to be mercy, but torment and eternall death.

B 3

5 But

5. But ô Lord who is it that in the middest of hell; in the bottomlesse pit of death, shall sing thy praises, and sound forth thy name? there is the dwelling place of sorrow, there is nothing heard but howlings, there is nothing seene but torments, and thy prayse on the contrarie consisteth in the publication of thy infinite meeknesse, goodnesse and mercy.

6. And then behold on the one side humble penitence which intercedeth for me, and which hath sworne not to leaue mee vntill it hath reconciled me vnto thee. And on the other, humble praier which importunes thee for me, and hath sworne not to let thee rest till it hath reconciled

reconciled me vnto thee. Alas  
ô Lord, thou hast so oftentimes  
scene my teares, and heard my  
lamentations. That I doe daily  
at the remembrance of mine of-  
fences wash my face with my  
teares, I cause my bed to swim in  
the water with streameth from  
mine eyes: what is it which com-  
mandeth mee to doe so? is it  
not ô Lord penitence which I  
religiously obserue?

7. I looke downe-ward, and  
tremble with feare at the aspect  
of thine angry countenance. I  
doe patiently endure the re-  
bukes of mine enemies, and  
take their reproches in good  
worth, as the iust punishment  
of their offences. I walke  
in their sight with sackcloth,



with ashes on my head, and confession in my mouth, I prostrate my selfe at the feete of thine Altars; I make leane with scourges of affliction the flesh which deliuered ouer my body vnto sinne: but my torments serue for matter of laughter vnto those that hate mee, who swarme about mee to traduce me by scoffes and derision.

8. But now that thou doost shew mercy vnto me, I will bid them stand backe, stand backe ô yee children of iniquity, yee shall no more laugh at my misery: the Lord hath heard my prayer, my teares haue overcome his wrath, and loe I enioy the frute of his holy fauor. The brightnesse of his goodnesse  
hath

hath shined vpon me, and behold, the mists wherein my head was wrapped are on a sodaine scattered and vanished away.

9. I had scarce opened my lips to inuoke his ayde; my heart did scarcely dispose it selfe to craue his pardon, when as I felt his grace to bee shed vpon me, to comfort and quicken my languishing soule, even as an hot bath doth the members of a poore Pilgrime tired with trauell: oh incredible clemency! how comes it to passe O Lord that thou art so ready to forgiue? I ranne on to offend thee, and thou came'st flying to giue me pardon. I haue employed all the dayes of my life to seecke both

by sea and land matter for my ambition, avarice, and licentiousnes; and after that I had engulphed and lost my selfe in mine owne pleasures, I thoupearcedst in a momēt the heauens, and clowdes, and camst to deliuer me. So as now I triumphe over my sinne, which followes the tropheis of my penitency, the which hath found fauour in thy sight. And in this manner my hope (which mine offences had almost smothered) is reuiued more then before, & doth promise me not onely the Empires of the world, which houer where the Lord enclineth them, but openeth the highest heauens vnto me, and assureth mee after an happie life

life in this world, the enioying  
of diuine immortallity. What  
shall then mine enemies doe  
now, when they shall see such  
felicity heaped vpon me? They  
shall blush for shame, and shall  
be greatly troubled in their  
minde: they shall retire them-  
selues all confounded and as-  
tonished: For he whome they  
thought to destroy, is raised  
higher then euer he was. Alas  
they mocked mine ashes, they  
iested at my fasts, they flouted  
my teares, and whilst by absti-  
nence I tamed my flesh, the  
true enemy to my soule, they  
did swimme in worldly de-  
lights: but loe, the arme of  
God was ready to thunder on  
their insolency. ô my God,  
giue



giue them leasure to perceaue  
the extreame danger wherein  
they are, and to begge from an  
high the onely remedy for their  
disease, and as for me, who feele  
my selfe purified from those fil-  
thinesses which compassed mee  
about, which feele my soule  
enflamed with the fire of thy  
charity, teach my lippes to set  
forth thy prayes, adresse my  
voyce to resound thy mercy,  
and direct mine affection to  
loue thee sincerely, and to esta-  
blish her cheefe happinesse, and  
highest felicity in the know-  
ledge of thy truth.

*Beati quorum, Psalme, 31.*

**H**OW happy my God are  
those, whose offences thou  
hast

hast pardoned, and whose sinns thou hast buried in a tombe of forgetfulnesse. For, alas! what can become of him whom thou cauest to endure the iust punishment for his sinnes? an armie of miseries enuiron him, pouerty assailes him, sicknesse afflicts him, famine oppresseth him, and death it selfe, which he thinketh to bee the haven of this tempestuous nauigation, is the bottomlesse pit to draw him into eternall torments.

2. Thrice and foure times happy then are they of whom God demandeth none account of their actions, but is satisfied so that they humble themselves before him, acknowledging their infirmity, and opening  
vnto

14 *Meditations on the*

vnto him the depths of their hearts: For his mercy is to bee called vpon by true confession, and sincerity of conscience: hee that will be heard, must humble himselfe before him. As hee which goeth to a fountaine, puts downe the mouth of his vessell before hee can fill it with liqour, in like manner it behooueth him to cast himselfe down before his creator, which will draw and taste of the water of this sacred fountaine, from whence distilleth the humour, which alone can cleanse and purge our consciences.

3. I did thinke sometimes, oh my God, to hide my faults from thee, & haue said vnto my selfe; How can hee tell, or not, what I  
haue

haue done? In this manner my sinne waxed old in my bones, and like the sores of a sick man, who is ashamed and dares not shew his disease to the surgeon; they doe increase and waxe worse, till the whole body perissh: in like manner the finnes which I haue hidden from thee, haue wholly infected me.

4. But at the last thou hast in such sort, day and night, layde thy heavy hand vppon mee, and hast caused mee to taste so many kindes of misfortunes, betwixt which my soule liueth without rest, quelled with a continual prieking in my consciēce which pierceth the very bottom of my heart, as I haue acknowledged my fault, the which I now carry



carry in my hand. Take notice of it ô my GOD, but not in thine anger: for the streaming teares which haue quenched with weeping the light of mine eyes, ought likewise also to haue extinguished the heate of thy iust indignation. And then, am I not the worke of thine hands, and that which is more, the liuely image of thy diuinity? who is hee so transported with choller, which will breake in peeces the workmanship which hee hath so much delighted to polish and bring to perfection, because it is a little foule and flubberd? This image is loden with filthinesse I confesse, but is it not much better to clense & burnish it then to destroy it  
and

and tread it vnder foote?

5. Teach me then my God,  
what satisfaction I am to make,  
for I haue now discovered vnto  
thee all those faults which be-  
fore I did conceale. The feare  
which possessed me then, when  
I hid my selfe from thee, now  
when I lay my selfe open vnto  
thee, is turned into hope of fa-  
uor and pardon. And now I cast  
my selfe into thine armes, as  
my surest refuge, with the selfe  
same countenance, as the poore  
patient, who shewing his  
wound to the Surgeon, looks  
attentiuely vpon him, and man-  
fully endureth the search and  
lancing, for the desire and hope  
which hee hath to bee healed.  
But that which giueth me most  
hope

hope of health, is, that those vices wherein I delighted heeretofore, doe now make mee a-fraide to behold them, as the meates where-with a man is stuffed in health doe afterwards make him sicke at the heart. That which made mee fierce, doth now make mee a-shamed, when I consider the danger of death, wherevnto my pride had exposed my poore soule. I thanke that day which first gaue mee the light to acknowledge my fault. I did on that day, my GOD, receiue a singular testimony of thy goodnesse towards mee, let it please thee then, that the pleasure which I haue receyued in displeasing my selfe, may

may continue with me as long as that which I tooke in my vices : For if I can take as great contentment in my penitencie, as I haue taken in my sinne, my happinesse shall bee equall to that of thine Angels, and by my humiliation before thee, I shall see my selfe exalted to the highest toppe of thy fauour.

6. Who doubteth o Lord that thou wilt not receiue mee to mercy ? thou whose meeknesse and benignity, is not only vnspeakable but incomprehensible ? I did no sooner thinke of returning vnto thee, but thou diddest meete mee. I did no sooner say that I would confesse my misdeeds; but thou did-



diddest grant mee pardon. I did no sooner know what punishment belonged to my sinne, but thou forgauest it. I tooke the rodde in hand to chastice my flesh, and thou tookest them from mee. To bee short, I thought that thou wouldest haue proclaimed war against mee, and thou offeredst mee a charitable reconciliation. Oh how much more rather ô Lord doost thou pardon then punish? Can a good Father more louingly receiue his Childe which beggeth his pardon, then thou hast receiued mee, when I did cast my selfe at thy feete? Mine heart also leapeth for ioy, and boyleth with an holy heat to praise thy

thy name; it reioyceth in the fauor which thou hast shewed it, accusing none but it selfe for what is past, and cryeth out, it is I which willed it, it is I which haue done it, it is I which tooke pleasure therein: but my God was mercifull vnto mee,

7. How could he haue refused me his mercy, seeing Christ Iesus is my Aduocate, and thy Saints, whose prayer is so deere vnto him, haue prayed, doe pray, and will continually pray vnto him for mee? They are those who make intercession for mee; who procure his fauour for mee; who implore his goodnesse, for in those prayers which they powre out for thy vniuersall Church

I hope to haue my part? They haue need alas to intercede for mee, seeing that the impiety of my heart hath in such sort blinded mine vnderstanding by her euill thoughts, as my soule could not looke vp towards heauen, to lift vp her hand to him, who onely can and will saue it: what remained for mee more, but that those whom thou drawest neere to thy selfe, and whom thou hast receiued into the sacred consistory of thine eternity, should beseech thee to haue pittie vppon mee? Vpon me, who (a cheife enemy to my selfe) haue neuer, could, nor would haue prayed vnto thee for mine offence. I doe now then comfort my selfe,  
for

for that thou hast opened mine eyes to see the lothfomnesse of my conscience, for that thou hast mollified my heart to make true contrition to lodge therein. If it hath not beene so soone as it shold, it hath not at the leastwise beene so late, but thou hast vouchsafed to receiue mee as thou art wont to doe those who let slippe no time of repentance.

8. For those which make haste to sinne, and do willingly neglect repentance, when they perceiue their faults, and haue meanes to doe it, deferring till their liues end, to craue thy mercy & louing kindnesse, and to make a deluge of their eyes, they are in great danger  
of



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of deceiuing themselves, and true repentance cannot afterwards enter into their hardned hearts; their sorrow will be like that of desperate people, and thy mercy prooue deafe to their too late repentance.

9. But I runne in time to thee as vnto the refuge and end of my hopes, to my comfort in tribulation which hath enuironed mee in the same manner as the feare of death sezeth vpon him that is appointed to some shamefull punishment. Cause mee then now to taste the pleasure which that man feeleth in his heart who is freed from Irons, deliuered out of prison, and defended from the punishment, wherein his enemy

enemy hath a long time held him captiue. And on the contrary, let the enemy of my soule blush for shame when hee shall perceiue mee so deuourly to craue the assistance of my God, who with the onely twinckling of his eye, can deliuer me from the voluntary bondage which I vowed to damnable voluptu-ousnesse, at such time as I drank the sweet honney of delicious pleasures which it presented vnto mee with a deccitfull hand in the loathsome cuppe of this world.

10. Alas ! when I call to minde the time that thou diddest thus returne vnto mee, and when with that eye of mercy thou madest a signe vnto me of

C

par-

pardon, mercy, and saluation, it seemeth vnto mee that I doe verily behold a cleere sunne-shine to arise amidst the stormes and tempests of the sea, who by little and little percciuing the clowdes bringeth back a cleere and calme season, and vniteth the raging waues of the water. Euery houre I seeme to vnderstand that sweet and gracious word, when thou diddest say; Feare no more, for behold my spirit shall direct thy pathes, and shall not lose the sight of thee, thou shalt walke now vnder his conduct, who bringeth in pure & cleane foules into my glorious kingdom. So soone as I heard this word, I fixed mine eyes on  
my

my guide, like the attentive  
Pilot on the shining starre that  
directeth the course of his Na-  
vigation. O God! how sweet  
shall that rest be which I shall  
enjoy, after that I have walked  
in those wayes which thou  
hast taught mee; I which  
went astray out of the path  
which leadeth to thy holy Ta-  
bernacle. I was already en-  
tered into the thick Forrest of  
this world, where such doe  
easily lose themselves, who  
to enjoy the pleasure, and  
sweetnesse of the shades, doe  
flye from the light of the day,  
which should direct them in  
their journey: for soon doth  
the fearfull face of night fright  
them, and deliuers them for a



prey vnto wilde beasts that  
 cruelly teare & deuoure them.  
 I did already wander in this  
 Labyrinth, and I was hopelesse  
 thought for of my life that thou  
 diddest put the thred into my  
 hand, which brought mee out  
 of this dangerous prison. And  
 Bebold I am now at liberty, to  
 doe homage and seruice vnto  
 that GOD which did deliuer  
 mee, to present vnto him his  
 image pure and undefiled, and  
 to acknowledge all close fau-  
 uors, which it hath pleased him  
 to bestow vpon mee, to proceed  
 from his onely goodnesse. Hee  
 hath not onely heard mee but  
 beue this other creature, gi-  
 uing mee the vse of diuine  
 reason, but hee hath likewise  
 among

*Penitentiall Psalmes.* 29

among men lifted mee vp in-  
to a throne of honor and mag-  
nificence, so that there was  
nothing left to perfect my  
happinesse, but onely to bee  
able to know it: and after that  
I had forgotten my selfe he did  
enlighten me by his holy light,  
and gaue mee time and will to  
bewaile my life past, and to a-  
mend in time to come. Y

11. Doe then like vnto that  
are my friends, and haue re-  
course in time to his mercy, for  
he himselfe calleth you into the  
way of saluation: and be not  
like to the stubborne Mule  
which kicketh against the spur,  
hee wanteth reason, knowledge  
and iudgements much worse

12. For a bruiser putteth his  
C 3 mouth,

mouth, and he doth continually  
 feeble the spur in his side. In  
 like manner, if at the first warn-  
 ing, which the Lord giues  
 you, to returne into his wayes,  
 you doe not obey his will, hee  
 will raine vppon you showers  
 of calamities, which will make  
 you more miserable then mis-  
 ery it selfe.

13. You see the starres which  
 twinkle in the firmament, the  
 sand which lyeth on the Sea  
 shore, but neither hath the sea  
 so much sand, nor the heauens  
 so many starres, as there are pu-  
 nishments prepared for the ob-  
 stinate. Their miserie hangs  
 ouer their head, misfortunes  
 follow them at euery steppes,  
 vntill they haue throwne them  
 head.

head-long into that gulph,  
the onely thought whereof is  
fearefull to all those which do  
remember it , whose easiest  
places of retreat are full of  
cryes , groanings , and lamen-  
tations : Where paine is with-  
out end , grieve without re-  
medie , repentance without  
mercy , where death is im-  
mortall , the body liuing but  
to dye , and the soule to suffer ;  
where the soule feels nothing  
but her sinne , and the body  
but his punishment . On the  
contrary , those which couer  
themselues with the Lords fa-  
uour , which make his mercy  
their buckler , who haue no o-  
ther hope but in his goodnesse,  
who follow his comandements



and are ieaious of his will and pleasure, what felicitie is there but they may attaine to? what precious thing is there in heauen, but shall bee opened vnto them? They shall fitte side by side with their God, and beeing enuironed with glory, so much happinesse shall be heaped vpon them, as the soule of man is not able to conceiue the least part thereof, much lesse can my barren tongue expresse it.

14. I will then reioyce o my God in the hope of such and so many benefits as thou reseruest in heauen to crowne the iust withall. Vnto this ioy I inuite you all which trust to the wordes of our Saviour,  
which

which done iustice and righte-  
ousnesse, there doth it the reward  
of your labours attendi you,  
there you shall be placed in ho-  
nor and glory; there shall you  
exchange the sharpe thornes  
of this world, for flourishing  
Lillies of atherendie; Oh then  
shall the sweate of your affliction  
be made most sweete. Dross  
Gold comes not forth of the  
flames in the Furnace more  
pure and shining to bee stam-  
ped with the Image of a great  
Prince, and then to serve for  
the adorning of some rich  
cabinet; as the hart of that man  
which loueth his God shall be  
drawne pure and cleane from  
the miseries of this world, and  
be iuniornez with splendor and  
glory.

glory. What day can now dis-  
please mee in this world? who  
shall hinder and stay me from  
entring into the howse of the  
Lord, for to live in his seruice  
vpon what day of my life shall I  
ceasse from bewailing those  
sinnes which kept me forth of  
his fauour & vnite them in me, o  
my God: these two contrary  
passions, ioy and repentance,  
to the end that like as the pil-  
grim, who hath lost his way in  
a desert, reioyceeth when hee  
beholds the dawning of the  
day, and yet for all that can-  
not forget the obscure darke-  
nesse out of the which hee is  
yet scarce come, nor lay aside  
his feare of so troublesome a  
night: euen so haue alwayes

ab-

abhorred my finnes past, and  
haue neuerthelesse a certaine  
and liuely hope to enioy that  
eternall happinesse which thou  
hast purchased for vs by the  
price of the bloud of thy deere  
Sonne Iesus Christ. Alas!  
how great is this loue, when  
the Maister spareth not the  
life of his childe to redeeme  
his seruant? Beeing then for-  
med by thy hand, redeemed  
by thy bloud, and purified by  
thy mercy, I offer my selfe  
vnto thee for a sacrifice of  
obedience; reiect mee not o  
my God.

*Domine*



*Domine ne in furore.**Psalme 37.*

**O** Lord I must needs re-  
turne againe vnto thee,  
and begin a new to implore  
thy mercy, for thine anger see-  
meth to bee newly kindled a-  
gainst mee. Alas ! my God,  
wilt thou punish mee in thy  
wrath, and cause me to feele the  
violence of thy iust furie, which  
my sinnes haue stirred vp a-  
gainst me: the torch consumed  
by fire falleth into ashes, and I  
being deuoured by the heate of  
thine indignation, shall vanish  
away, and nothing will be left  
of me but onely smoake.

2. For I see o my God that thou  
hast

hast let fly the sharpest arrowes  
 of thy vengeance vpon mee:  
 thou hast touched mee with  
 thine hand, and thou takest it  
 not off from me. I feele remorse  
 and terror in my conscience,  
 which doe astonish and bruze  
 me like flashes of lightning, and  
 claps of thundr miseries come  
 vnto me by heapes, and one  
 mishappe brings on another,  
 warre is no sooner ended but  
 the plague assaileth mee, and  
 death at the last bereaues mee  
 of the deere off pledges which I  
 haue in this world: In what  
 then o my G O D shall I take  
 comfort? shall it bee in my  
 selfe? *but alas dooing so*  
 3 Alasse there is no whole  
 member about mee, the disease  
 hath

hath pearced euen to the marrow of my bones: there is no part about mee, but doth reproch me for my finnes, and endures the punishment thereof. I languish in my sorrow and no man comforts mee: myne eyes serue mee for none other purpose but to behold my misery, and my soule but to acknowledge my misfortune.

4. I looke round about mee; and as much as the eyes of my body and soule can discern of the time past, I see nothing aboute, beneath, nor on each side of me, but sinne which compasseth me about, and mine iniquities which crush and presse me downe: they are heaped vpon my head like an heauy burthen,

burthen, and behold, they  
smother me.

5. How shall I resist them?  
what strength haue I to defend  
my selfe, seeing that my body  
falleth in peeces? corruption  
runnes from it on euery side:  
my gates are no sooner shut,  
but they open againe, and if  
my body bee ill, my soule is  
much worffe, it is all confoun-  
ded and trembleth for feare.

6. And as sicknesse vnder-  
mines my body, which is ready  
to die, euen so doth sorrow my  
soule, and steales away the  
strength thereof, and as a sharp  
cold doth freeze and wither the  
tender new bud in the blosome,  
euen so doth the finger of the  
Lord, which hath touched my  
soule,



soule discourage it, and make it  
to languish.

7 But Alasse my God! what  
courage can I haue, when I  
behold my selfe couered with  
wounds, and that there is no  
part of my body free from  
greefe, and that besides my  
disease, my licentious pleasures  
present them-selues before me,  
which reproch my sinne, and  
deride my vanity? I say to my  
selfe, must I needs dippe my  
life in the honney of so many  
delights, to steepe it afterwards  
in the gall of such bitter an-  
guish: where art thou now o  
deceitful voluptuousnes, which  
diddest melt my soule in the  
sweete licour of thy pleasures?  
o what a draught dost thou  
now

now leaue mee.

8 Now ô Lord, haue I not endured enough & hath not my humility sufficiently chasticed my pride & if I haue sinned thorow foolish presumption, I haue since then fallen upon the ground and couered mine head with ashes; with mine owne arme I haue preuented my punishment. I haue cleft my hart with cries, and melted mine eies into teares, and yet thy wrath continewes.

9 It may be ô Lord that thou hast not perceued my laments; thou who in the twinckling of an eye lookest thorow heauen and earth, whose sight pearceth the very bottom of our hearts; ô LORD thou hast read my  
thoughts

thoughts, and knowest mine intents what haue I craued but thy mercy ? wherein did I hope but in thy goodnesse ? wherefore haue I made a publicke profession of repentance, but to condemne my selfe ? if my tongue hath not liuely expressed my desire, alas Lord! thou knowest what wee would haue before we haue thought thereon. It is sufficient to lift vp our hearts vnto thee, and forthwith thou grantest our petitions.

10. But wherefore ô Lord dost thou delay to giue me the holy comfort which thou hast promised me? alas, I am hable to do no more, my hart faileth me, my senses are troubled  
my

my strength forsaketh mee, my  
sight waxeth dimme, and my  
run away soule, is already vpon  
the brinckes of my lippes.

11. All my friends stand  
about me, and doe already be-  
waile my death, they haue no  
hope of my health, they take  
care for my buriall, and questi-  
on with them-selues, where is  
the helpe he expected from his  
God? wher is the fauor which he  
promised to himselfe from him?

12. Flatterers are departed  
from me, they did thinke to de-  
uide my spoiles, they would  
haue preuented my fatal houre,  
so troublesome am I to the whole  
world in the state wherein I stand.  
guile. They rounded one ano-  
ther in the care, and made a  
thousand



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thousand tales of me : they did daily inuent new practises against me, and thought on nothing so much as to betray me: he is (saide they) vpon his death bed, he wil neuer rise vp againe, what doe we feare? wil the shadow of his bones bite vs?

14 And I, as if I had beene deafe, made as though I heard nothing, and like a dumbe man I answered not a word, my patience was my buckler, and my constancy my rampier.

15 Every one that sawe me so patient in mine aduersity, did say, this man for a certaine is dumbe, when he is taunted hee replies not, could he indure all these indignities if any feeling of courage or reputation were left

left him? Hee must needs bee  
guilty, for innocence is euer  
bold in her owne defence, yet  
all this did not mooue me.

16. Wherefore I trusted in  
my God, and am assured that  
he will helpe me. Let the world  
bend it selfe against me, let hea-  
uen and earth conspire my  
downefall, so long as I haue his  
aide, I shall alwaies conquer.  
By the breath of his mouth hee  
created all things, and by his  
breath, if he please, he can des-  
troy them. I will fight vnder his  
banner and I am assured of vic-  
tory.

17. I haue often-times saide  
vnto them, reioyce not at my  
misery, though I am tormented  
and afflicted, braue me not, for  
the

the Lord is long enough to reach you: trust not to his long patience, for though hee hath feete of woll, his armes bee of Iron. If he once lift them ouer your heads, O yee impenitent soules, he will crush you in such sort, as there shall bee no more remembrance of you.

18. As for my selfe, I haue handled the rod, I haue imprinted vpon my shoulders the condemnation of my sinne, I haue O Lord, appeared before thee with teares in mine eyes, repentance in my mouth, and sorrow in my heart, I haue fought with my selfe, for feare least myne enemies should triumph ouer me.

19. I haue openly confessed  
my fault, I made my sinne mani-  
fest in time, I tooke care to run  
vnto thy mercy in due season.

20. But the more I humble  
my selfe before thee, to draw  
of this running water out of  
the fountaine of thy grace,  
which streameth from thy  
goodnesse, the more doe mine  
enemies oppresse mee, their  
number doth daily encrease,  
they strengthen them-selues on  
euery side, and foresee not  
the tempest which will crush  
them in peeces. They kin-  
dle by their pride the furnace  
of thy wrath, they despise thy  
power, which to their des-  
truction they shall soone  
make prooffe of. In a word,  
they



they being secured against hea-  
 uen and earth; doe wallow in  
 their filthy pleasures and taste  
 out, as much as in them is, the  
 marke of diuinity which thou  
 hast imprinted in their soules,  
 and shut their eyes at the hope  
 of saluation, which shineth on  
 them out of thy word.

21: I do not cease to pray God  
 to admonish them, but they  
 pay me euil for good, and turne  
 into laughter all that which I  
 doe to please thee, and to giue  
 them good example: they doe  
 slanderously traduce mee vpp  
 and downe the streets, and lay  
 a thousand wickednessees to my  
 charge: I confesse O Lord that  
 I beginne to looke my patience.

22 But my God, strengthen  
 mine

mine infirmity, and forsake mee  
not by any meanes: otherwise  
I should fall like a little childe  
into the first pitte I come at.  
Encrease strength and courage  
in mee o Lord, as much as thou  
hast afflicted mee, giuing mee  
firme constancie as often as I  
shall stand in need thereof, no  
lesse then a charitable mother,  
who for soone as shee heareth  
her childe crye, doth straigh  
wayes giue in the dugges.

23. Nourish me then o Lord  
with the milke of thine holy  
charity, to the end that beeing  
in some sort strengthened, I  
may day and night run on in  
thy paths, to attaine saluation,  
the hope whereof shineth in  
thy promises. And if siane

D

come

come and stand in my way,  
I will open the flood-gates  
of mine eyes; and will not close  
them againe, till I haue drow-  
ned it in my teares.

*Miserere mei Deus.*

*Psalme 50.*

**H**Aue pittie vpon me **O** my  
**G O D**, according to the  
greatnesse of thy louing kind-  
nesse, and by thine immense  
mercy pardon the punishment  
which I most iustly haue deser-  
ued. For if thou expectest that  
my fasts, watchings, and pray-  
ers should make satisfaction for  
my sinnes, alas! **O** Lord, that wil  
neuer be. Mine offence being  
measured by the compasse of  
heauen

heauen and earth , surpasseth  
the greatnesse of the whole  
world , who then can enuiron  
and wholly blot it out , but only  
thy holy mercy, which is by so  
much greater, as thy righteous-  
nesse exceedeth ours ? It is thy  
mercy ô Lord which cricleth  
the whole vniuerse, which keep-  
eth fast together the parts of  
the world which shake and are  
ready to fall vpon our heads,  
to bury with vs in their ruine  
the memory of our sinnes, to  
turne away thy sight from our  
ingratefull, disloyall and disobe-  
dient generation, which disad-  
voweth her birth, creation, and  
conseruation frō thee. Let then  
this mercifull goodnesse which  
shineth in thy diuinity, aboue al



thy other vertues, spred it selfe  
now vpon me, not in a sparing  
manner, but prodigally and  
without measure. And as thou  
diddest once cause the waters  
to ouer-runne the tops of the  
highest mountaines, for to  
smother and ouer-whelme the  
wicked, cause in like manner a  
torrent of mercy to ouer-flowe  
me, not O Lord to drowne, but  
to bathe and purifie mee.

Or. 2. And be not satisfied with  
once cleansing mee: doe not tell  
mee that thou hast regenerated  
and washed mee in the bloud of  
the chaste and innocent lambe,  
for notwithstanding my pure-  
nesse then, thou shalt now finde  
mee foule and deformed. I did  
plunge my selfe in a deep filthy  
vault,

*Penitentiall Psalmes.* 53

vault, and am so durty and dis-  
figured, as thou wilt no more  
know mee. I doe sometimes  
question with my selfe, whe-  
ther I am hee whom thou did-  
dest create with thine owne  
hands, or no, but my heart bee-  
ing confounded and ashamed  
dares make mee none answer.  
O my God thou hast created  
mee of dirt and clay, and loe, I  
am now such an one as I was  
before thou tookest me in hand,  
I haue put off my beauty and  
comlinesse, and put on dirt and  
filthinesse. But my God, where-  
fore doost thou not new make  
me? is thine arme waxed short?  
doost thou want will to doe  
good to thy creature? alas!  
thou art Almighty, all good,

wherefore then dooest thou  
tarry? Thy workmanship  
Lord grew obstinate against  
thee, and tooke pleasure in dis-  
figuring and deforming it selfe:  
bee thou obstinate against  
thine handy-worke, and make  
it faire and perfect, yea, euen  
in despite of it: but my God,  
I will bee no more stubborne,  
hold mee, take mee in hand,  
turne mee as thou pleasest,  
repayre this dirte, renew it,  
refresh it with new coullours,  
it is ready to obey thy will.  
But O Lord, when as thou  
shalt haue wholly renewed it,  
forsake it not for all that, put  
a bridle in his mouth, which  
by abstinence may keepe it  
from gluttony wherevnto it  
is

is proane: by chastitie it may quench the impudent heates of voluptuousnesse which war-meth it, by humility it may beat downe pride; which biring en- uie raiseth vp in her, let pittifull charity drive hatred and the hunger of couetousnesse farre from it; let the care to serue and honor thee be a continuall spurte in the sides of her sloth- full and blockish negligence.

3. For otherwise my God, I haue made too great prooue of these vices which environ mee; they will in such sorte teare and dismember thy work- manship, as at thy coming, thou shalt find nothing but the fragments thereof all bruized and broken. I haue had such



experience of them., it is they who haue brought mee into the state wherein now I am; and I now perceiue them standing round about mee, to reproach mee with those blottes wherewith they themselves did defile me, and to make me guilty of the wrongs which they haue done to mee. How hast thou sinned, say they? how foule and deformed art thou become?

4. Indeed, I haue sinned, I confesse it my God, behold, I offer the bottom of my heart vnto thee, take notice of my whole life. I haue sinned before heauen and earth, and the whole world is witness of my misdeeds. But if I had not sinned, vnto whome wouldest thou shew

shew mercy? how wouldst thou discharge thy selfe of the promises of grace, which thou hast so long declared by thy Prophets? when thou shalt come to sit vpon the eternall throne of thy Iustice, if wee were all iust, who would stand in feare of thee? But, to the end thy greatnesse may bee knowne, it behooueth vs when wee shall bee summoned before thee, humbly to fall downe vpon our faces, and to cry out; Bee milde ô Lord, for wee come not to excuse our selues before thee, our fault is notorious, but loe, our pardon stands ready, thou thy selfe hast giuen it vs, behold it signed with thy blood, sealed

with thine image, which for  
our redemption was imprinted  
in the weakenesse of the  
flesh.

5. Diddest thou expect O  
my God, that when I should  
present my selfe before thee, I  
would make a rampier of mine  
innocencie, or that I was so  
blinde of vnderstanding to go  
about to iustifie my selfe in thy  
presence? Alas! ô Lord, I know  
that I was nothing but sinne  
before I was borne, my mother  
thought to bring forth a  
childe, and shee was deliuered  
of sinne, it had been much better  
for her, if so prodigious a  
burthen had prooued abortiue,  
which shameth the tree which  
bare it, the earth which nourished,

rished, and heauen which ripened it. I was fedde with sinne in my mothers wombe, I sucked it with her milke, and loe, it grew vppe in such sort with mee, as it ouer-shadoweth mine head, and blindeth mine eyes. *psalme 139.* But when I perceiue the eyes of my body to be dazeled, I then open the eyes of my minde, and begin to discerne a flame off the beame of thine infallible truth, and to acknowledge the wonderfull secrets of thy wisdom which thou hast reuealed vnto mee. Then my soule, abandoning the impurity of my body, lifteth her selfe vppe vnto heauen, and pearceth thorowe  
his



his incredible light, and looking vpon the booke of Eternity, shee therein readeth the treatye of the new allyance which thou wilt make with mankinde, then returning into her wretched body, shee filleth it with hope and ioy, and promiserh it an assured victorie over his sinne.

7. For shee learned in heauen how thou wouldest take the branch of odoriferous Hysope in hand, and sprinkle vpon mee the water of purification: thou wilt wash mee, and I shall become whiter then snowe, there shall no one spotte of sinne bee seene on mee. What manner of washing-lye will that bee o LORD, which  
shal-

shalbe made with the ashes of  
 my finnes, consumed by the  
 fire of thy charity, with the wa-  
 ter of teares which my repen-  
 tance shall distill from my hart,  
 and in the sun-shine of thy  
 grace our taments shalbe dried  
 vp, which shall cause new spiri-  
 tual life to grow vp in vs, and  
 at the last will make vs so white  
 in the purity of righteousness,  
 as we shall one day shine bright-  
 er then the staries in the firma-  
 ment.

8. We shall then heare the  
 delectable sound of the trum-  
 pet of saluation, which wil pro-  
 claime grace and mercy vnto  
 all those who will receaue it.  
 Wee shall then see rotten and  
 consumed bones, to rise vp out  
 of

of their graues, to be partaker  
of this vniuersall ioye, where  
vnto thou hast invited the  
whole world.

9. Now to the end I may at  
that time appeare before thee  
in such honorable equipage as  
so noble a magnificence doth  
deserue, put all my offences  
my God vnder thy feet, bury  
them in the center of the earth,  
to the end that noe eye may  
behold them, separate mee for  
euer from mine iniquitie, from  
hence-forth I renounce it, and  
swear an irreconcilable di-  
uorcement from her.

10. Behold my soule which I  
offer vnto thee, make it pure  
and cleane, powre a new spirit  
into mine heart, which may  
con-

conceiue nothing but holinesse  
and righteousnesse. Establish  
therein ô Lord God, the man-  
sion house of thy holy spirit, to  
the end that hence-forth, I may  
thinke, with, nor breath any  
thing, but thy praises: let thy  
will bee alwayes imprinted in  
my minde, and thy glory writ-  
ten in my lips.

II. When thou shalt haue  
thus clothed & decked me with  
pietie and integrity, I shall then  
be assured, that nothing shal be  
able to seperate mee from thy  
presence, and then as the true  
bred Eagle looketh directly vp-  
on the Sunne, euen so will I  
fixe mine eye vppon the face  
of thine Eternitie, and will  
beholde in thy wonderfull  
coun-



countenance, all those perfecti-  
ons which now I can not con-  
ceave : thine holy spirit shall  
never more depart out of mine  
heart : it shall carry me on the  
winges of zealous charity into  
thy bosome, there to make mee  
an associate of that celestiall  
ioy.

12. Let me then quickly tast  
the sweetnes of this immortall  
life, saue me sodainly from  
the rocks of this world, which  
on euery side threaten ship-  
wracke to my soule: and as the  
Sailer when he is arriued in the  
hauen crownes the masts of his  
ship with garlands of flowers,  
in token that he is in safety, euen  
so crowne me ô my God, with  
the precious giufts of thine ho-  
ly

ly spirit, for pledges of the eternall blessednesse which thou promisest me. I say, of thy spirit, which reigneth in thy faithfull ones, which distributes faith to thine elect, charity to thy beloved, and hope to those whome thou hast predestinated.

13. Now whilest my soule continues in this exile, looking every day when thou wilt call it to thy selfe, I will teach sinners the way they ought to follow for to please thee. I will direct them, lest that in the darknesse of this world they stumble vpon the blocks which shall be presented to them: they will beloeue me, and they shall returne to thee o father of light,  
they

turne to thee ô Father of light,  
they shall with all their hearts  
imbrace thy law, and walke in  
thine obedience.

14. I know ô Lord that there  
bee some who will stoppe their  
cares at my words, and will  
grow stubborne in their sinnes;  
they will plot my death, and wil-  
lingly would die their barba-  
rous cruelty with my bloud.  
Deliuer mee my GOD forth  
of their hands, and preserve  
mee that I may declare thy  
righteousnesse, and pronounce  
their condemnation. I will  
fore-tel them of their miseries,  
and so soone as my speech is  
ended thine hand shall strike  
them, and so soone as thine  
hand hath stricken them, be-  
hold

hold they shall bee for euer  
crusht in peeces and confoun-  
ded.

15. And then thou shalt o-  
pen my lippes, and my mouth  
shall declare thy victory, the  
aire wil be cleere, the winds will  
bee appeased, and the flouds  
will stand still, to heare mee  
sound forth the wonders of  
the eternall G O D. For thy  
praise ô L O R D shalbee the  
sacrifice which I continually  
will offer vp vnto thee, which  
at all times will bee pleasing  
vnto thee.

16. I would willingly haue  
bloudied thine Altars, with  
the slaughter of much cat-  
tell: I would willingly haue  
sacrifi-



sacrificed a thousand Oxen and  
as many sheepe in thine honor,  
but bloud stinkes before thee,  
and their flesh thou acceptest  
not, the smoake of such offer-  
ings consumes it selfe in the  
arie like wind, and it can not as-  
cend where thou art, the onely  
voyce of a iust man, mounteth  
higher then the heauens, and  
thine Angells present it vnto  
thee.

17. O how acceptable vnto  
thee is the sacrifice of an hart  
pearced thorow with repen-  
tance, an hart that is humbled  
in the knowledge of his sinne?  
such an one wilt thou neuer  
reiect: hee that will go vp vnto  
thee must descend downe into  
himselfe, the way to touch hea-  
uen

men to lie crouching vpon  
earth: hee that wil bee heard of  
thee must hold his peace, and  
hee that wil bee crowned in  
thy kingdome must be beaten  
and scourged in this world.  
These are the sacrifices which  
can reconcile vs vnto thee, and  
enter vs into the alliance which  
thou hast made with vs.

18. If thou wilt haue vs, O  
Lord, to offer vp vnto thee bulls  
and oxen, and that wee shall  
make thine Altars smoake with  
the bloud of Beasts, if thou wilt  
haue vs by the death of an in-  
nocent oblation, to represent  
before thee the death & inno-  
cency of him whome thou hast  
destined for the redemption of  
our soules, if the figure of that  
which

which shall come to passe in the person of the Immaculate Lambe bee pleasing vnto thee in the slaughter of sheepe and rams, pittifully then behold thy poore people, comfort desolate Sion, encourage her poore inhabitants, to the end that they may repaire the walls of thine holy citty, and re-edifie thy tēple, not in equall measure to thy deserts ô Lord, but according to the riches and industry that the world can attaine vnto.

19. Thither from all parts shall thy faithfull people come in heapes to offer sacrifice vnto thee, there onely shalt thou accept the expiation for their sins. But my God, neither the bloud  
nor

nor death of beasts can wash out their filthinesse: the expiation of their sinne and disobedience is prepared before all eternity. It is an inestimable sacrifice, an immaculate burnt-offering, that must draw away the vaile, dissipate the darknesse, and breake downe the partition-wall for to make vs behold the truth of our saluation face to face, which must caule the beames of the diuine mercy to shine vpon vs, and re-associate vs to the communion of the eternall blessednes which we haue willingly renounced. O most pittiful God, which hast cleared the eies of mine vnderstanding: & made me to see the mistery of my saluatiō, cause me



ô Lord to tast the excellent frute, which budding on the tree of the crosse, shall quicken with his iuyce our mortified soules, shall for ever keepe and preferue vs from the ruine and calamity, which hath so miserably attainted man-kind, & hath spred it selfe all ouer them, by their owne disobedience.

*Domine exaudi.*

*Psalme, 110.*

**O** Lord, how long haue I cried out for thy mercy, yet I am still expecting thine aide. The aire is filled with my lamentations, the winds haue carried the voyce of my complaint to the farthest parts of the

the

he earth, and thine eare which vnderstandeth what is done in the deepest bottō of hell, harkēs not vnto my praier, which pierceth the very heauens. Thou art onely deafe ô Lord in my respect, and the whole world will sooner then thy selfe giue eare to my laments. No, no, my God thou hast too long stretched out thine arme vnto me, to reject me now when I come vnto thee for refuge.

2. Now that I feelee a thousand, and a thousand griefes, and that euills affaile mee on euery side, turne not thy face away from mee ô Lord. Alas ! I haue placed all my comfort in the milde aspect of thy countenance, I haue left the world, and

E re-

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retired my selfe vnto thee , I haue forsaken the children of the earth, to the end to allie my selfe to the maister of heauen, can't thou now cast mee of? doe not so ô Lord, but all the dayes of my life helpe my infirmitie.

3. So soone as my voice shall cry out vnto thee ô my God, so soone let me feele thee, let thy grace come downe as swiftly vpon mee, as an Eagle to the succour of her yong ones. For if thou assist mee not, what combate can I wage against the enemies of my soule?

4. My strength and my life doth continually vanish away like to a light smoake, which in flying abroad looseth it selfe:  
that

that eye which sees it come forth of the fire, doth as quickly see it dispersed, and accompanieth it in a moment from his originall to his end: and they that aske what is become of it, cannot so much as discern the trace thereof. Who hath scene peeces of wood lye drying in the sunne, loose both their vigor and verdure, let them behold my poore bones which are become drye and withered, and craue nothing but a graue: A graue indeed, too happy for mee, if so small a pitte may bee able to stay the violent course of mine extreame misery.

5. Hee that hath scene the mowed grasse, to turne colour



and wither in the field, let him looke vpon my pale and leane visage, which seemeth to make death it selfe afraid. Mine heart waxeth drie in the midst of my intrailes, & my bloud withereth within my veines; for I no more remember to giue bread to my mouth, and euery day I forget to eate meate.

6. My mouth serueth me for none other vse but to crie out and lament, and the vsuall voice of my sorrow is of such force, as it carries away with it all the remainder of my strength, so as my sorrowfull body doth by little and little consume it selfe, and my boanes doe already pierce my skinne: why then should I bee carefull to pamper  
this

this wretched body, which is the subiect of my miseries? wherefore should I study to preferue this life, which wrestleth with so many discontents, and is tormented with so many afflictions? were it not better for mee, by ending my life, to giue an end to my miseries?

7. The Pellican which in the most solitarie deserts of Ægypt torments her selfe for killing her yong ones, and bathes them with her bloud to restore them to life which shee bereft them of, is shee more sorrowfull then I? dooth shee feelee more grieffe then my selfe? hath not my sinne procured the death of that child whom I loued better then my selfe? and

now that all my teares are drawne dry, bloud will gush foorth of mine eyes, for feare that weeping should faile mee in such a lamentable misfortune. But the Pellican with the price of her bloud redeemes the life of her yong ones, and my wretched self shal for euer bee depriued of that child whom I so deerely loued. Therefore will I abandon the light of the day, and will confine my selfe in the thick darknesse, like vnto the fatall Owle which stirreth not foorth of some hollow place, vntill the night hath spred his obscure mantle ouer the earth.

8. I am continually awake, alwayes rauing vpon my mishap,

hap, and seeking to hide my selfe from the miserie which followes me apace: I seeke nothing so much as some corner to bestow my selfe in, like to the wilde Sparrow, who beaten with the winde and raine, searcheth out some place of couert to keepe her from the storme.

9. Mine enemies seeing me in this plight, haue derided mee, they haue reproched mee with my misery: and those which were wont highly to esteeme mee, in steed of bewailing mine affliction, haue conspired against mee. Of what worth then are the goods of this world, if friends bee the most pretious richesse that a man can purchase, and if they prooue



treacherous and disloyall, and make so small account of violating their faith?

10. My strength is indeed diminished, the floure of my complexion is withered, for I haue strewed my bread with ashes, I haue tempered my drinke with teares: but therefore shal this vnbeleeuing race make mee the argument of their laughter?

11. It is true that I met with thine angrie countenance in the day of thy wrath: thou hast laide on mee the arme of thy vengeance, it hath crusht mee to peeces: I was glorious among men, and behold I am now cast downe to the ground. O vaine presumption! vnto  
what

what height hast thou raised mee, to giue mee so terrible a downefall? Alas ! what matter could I finde in my selfe, that might beget such a selfe-conceit in mee?

12. Euen as wee see the shadow of a body to decrease by little and little, when as the sunne stands right ouer it, and at last becometh a small point; inlike manner, so soone as thy wrath did ascend ouer mee O Lord, my life, my wealth, and my greatnesse did consume away by little and little: in such sort as I seeme like to the withered haye, without sap and beauty, it is gathered for the fodder of cattell, and so many faire, sweet, and odoriferous flowers

are made vp in bottels among weedes and thistles.

13. But shall I therefore despaire? not so, my God, for thy power is infinite, and lasteth for euer, thy mercy is immense, which spreads it selfe ouer all those which trust in thee. Ages shall passe away one after another, but the memory of thy goodnesse shall neuer haue end: for euer, one generation shall succeed another, and they shall continually set forth thy praise and louing kindnesse.

14. Thou wilt one day awake, ô my God, and shew fauor vnto Sion, for the time of mercy is at hand. It is already come, behold I see it. The riuers send  
not

not so many cleere waters into the large bozome of the Ocean , as thy goodnesse shall shed foorth fauours and mercies vppon the earth . Open your hearts oh yee people, open your hearts , for the liberall hand of my GOD will fill them with an holy heate, which shall cleanse and purifie them more then gold is in the furnace.

15. Now the building of Si-on, is ô Lord, the refuge which thy seruants waite for: that it may become the dwelling place of eternall life, the seate of saluation , the treasury of grace, and the temple of eternitie.

16. Then my God shall the  
na-



nations bee astonished, and all the Kings of the earth shall tremble at the brightnesse of thy glory. What remotest corner is there in the world, but shall resound thy happy coming? what people are there vnder the sunne so confined in darkenesse, but will open their eyes to behold the glistering brightnesse of saluation which shall shine vpon them; Heauen it selfe shall encrease the number of his torches, to giue light to this thine entrie into the world, and Kings shall runne from all parts to doe homage to the King of Kings, and to the Lord of Heauen and Earth.

17. For in Syon hath hee erected his royall throne in  
mag-

magnificent and sumptuous manner : there shall men behold him all enuironed with glory, darkning the Sunne and Moone with the brightnesse of his countenance.

18. But what is the cause o Lord that thou hast so highly exalted the throne of thy glorie? Is it because thou wilt contemne the humble prayers of thy faithfull seruants, and neglect the whole world, which is nothing in comparison of this thy greatnesse? Alas ! not so my God : Thou hast lifted vp thy selfe in an eminent place, to the end that all the inhabitants of the earth may see and acknowledge thee ; to haue recourse to thy grace & mercy,  
for

for thou wilt be alwayes ready to come at the humble summons of thy seruants, and thou wilt neuer scorne their pittifull requests. Behold they are all set in order like poore galley slaues condemned to the chaine, which waite for the arriual of some King to set them at liberty on the day of his coronation. In this manner ó Lord dooest thou deliver those, which haue giuen them-selues ouer to the bondage of sinne: at the onely twinckling of thine eye their Irons shall fall from off theyr hands.

19. Then shall they all bee heard to sing a song of glory to the victorious King, their  
voice

voice shall bee heard in all the parts of the earth, and the memory of thy singular goodnesse and infinite mercy, shall bee engraued in mens mindes, to passe from age to age, euen to their last posteritie : when the earth shall bee consumed, the waters dried vppe, the firmament vanished away, and the heanens come to an end, euen then shall men sing forth the glory of the eternall God.

20. The eternall GOD who hath vouchsafed from the highest heauens to cast his eyes downe to the depths of the earth, to take notice of the torments of poore captiues detained in the prisons of hell, who  
hath



hath heard their gronings, and made haste to vnbinde and deliuer these poore wretched prisoners, and their whole posterity. Death had ouercome them with the weapons of sinne, and confined them in his darke prisons, but the God of life hath vanquished death, and set them all at liberty.

21. To the end ô Lord that they may declare thy praise in Sion, and preach thy mercy in Ierusalem. But though euery one of them had an hundered mouthes, and a voyce as strong as thy thunder, they should neuer bee able to attaine to the greatnesse of thy glorie. All the parts of the world doe conspire together, but to represent

present in their motion some part of thy power and infinite goodnesse, and yet they shall misse the marke; for they are bottomlesse pitts, and more then bottomlesse pitts, which haue neither banke nor bottom, and which must onely bee look't vpon a farre off.

12. Bee pleased then ô my God, that thy people assembled together, and reynited in body and minde, doe deuoutly offer vnto thee the holy desire and will which they haue to honor thee, for the effect it selfe can in no sort draw neer to thy desert. Take it in good worth ô Lord, that the Kings of the earth doe come and humble themselues before thee, to pay the homage  
and

and seruice which is due vnto thee, as to their foueraign Lord. They shall lay their scepters on the ground, and their crownes at their feete, and shall present thee with a sacrifice of humble deuotion, and an innocent conscience. I will bee the first  
ô my God that will prostrate my selfe before thee, to adore and serue thee with my whole heart: I will settle my thoughts on thee onely, vnto thee alone will I consecrate my spirite: Quicken it ô Lord, to the end that it beeing purified, by the holy heat of thy charity, it may receaue into it selfe, (like a well-pollished looking-glasse) the Image of thine incomprehensible beauty and perfection,  
on,

on, and that it may feele the reflection of thy sincere affection, so as thine infinite goodnes may make it one of the number of thine elect, to bee a co-heire with them of eternall life.

23. I doe now already feele  
ô my God, that thou hast enlightened my soule by thy grace,  
and hast shewed me the mercy which thou wilt offer to all the children of the earth, my spirit hath already seene from a farre off how readily thou walkest to deliuer the world, which was in danger of death before thine arriual, that was the cause why thou heardest it cry out vnto thee, saying, tell me ô Lord the number of my yeares, and  
what



what time thou wilt giue an end to my daies.

24. Cut not of the thred of my life ô Lord at the first or second turne of the wheele; shorten it not in the middest of his course; stay, my God, til the time be come; when as thou wilt open the treasures of thy graces, to giue a largesse of saluation vnto men: or if at the least thou hast determined of mine end, and that my life cannot bee so farre stretched out, yet remember my posterity, and cause him to bee borne of my stocke, who by his comming shall sanctifie the world.

25. In very deed ô Lord I know, that in the beginning thou diddest make heauen and  
earth

earth, and all that excellence which wee see in this world, is the worke-man-shippe of thy hands.

26. But all that, shall weare away, like an ouer-worne garment, men shall seeke after and enquire what is become of it, but it shall bee no more found: it hath beene made, and it shalbe vndone, it had a beginning, and must needs haue an end; but thou alone ô Lord which art from all eternity shalt remaine for euer at one stay. Age, and time which consumes all things, doe but confirme thine essence, and publish thy diuinity, and it seemeth vnto me that men are borne vpon the earth to none other end, but  
to

to behold on the one side thine incomprehensible greatnes, and their owne weakenes on the other.

27. Men shift not shirts so often as one selfe-same land doth oftentimes change hir inhabitants, the one pusheth on another, and all is renued in a moment. But thou art yet my God to day, the same that thou wert at the beginning. Euery Prouince of the earth, makes mention of a great number of Kings which haue commaunded therein one after another, but heauen and earth doe continually sing vnto vs, that thou hast alway beene alone, ever like thy selfe, and that neither the time past nor that which  
is

is to come can in any sort  
change thee.

28. Yet notwithstanding ô  
Lord, that we must part hence,  
I doe not lose my hope to taste  
one day of the sweet fruite  
which will heale vs of this con-  
tagious disease, which our first  
parents haue communicated  
to vs by eating of the fruite of  
sinne and death. For our chil-  
dren shall succeed vs, and thou  
wilt doe vs this fauour, ô Lord  
to continue our posterity from  
age to age, vntill that all of vs  
together doe appeare in thy  
presence, not to receaue a  
rigorous iudgement, but to  
enter by the merrits and in-  
tercession of thy welbeloued  
Sonne our Sauiour into the  
inheritance



96      *Meditations on the*  
inheritance of eternall blessed-  
nesse, which shalbe purchaced  
for all thy faithfull ones by the  
adoption of thy sonne, in the  
house of thy seruant *David.*

*De profundis.*  
*Psalme 129.*

**F**ROM the bottome of the  
deepes I haue cried vnto  
thee oh my God, being buried  
and lost in the most fearefull  
cauernes of the earth: I haue  
called vpon thy name, listen to  
my voyce, and giue care vnto  
my praier: for all hope of aide  
was taken from mee, I saw no-  
thing round about me but feare  
and trembling, and yet not-  
withstanding I was not discour-  
aged,

raged, but haue expected from thee that which thou hast promised to all those which shall liue in the feare of thy name, and in the obedience of thy commandements.

2. Lend then a fauourable eare ô Lord vnto my prayer: if sinne haue set it selfe betwixt thee and mee, to whet thee on against mine iniquitie, and to make thee an enemy to my request, chace it away from the aspect of thine eye of mercy, or else ô Lord, shut for a while the eye of thy iustice, vntill that thine eare of clemencie hath receiued my confession, and the humble petition for fauor, which I present vnto thee. For I come not into thy presence to  
F boast

boast of mine owne righteousness, but of thy mercy and loving kindnesse.

3. If thou shouldest keepe a register of our offences, and shouldest call vs to an account, who were able ô my God to endure the rigour of thy iustice? What day of my life is there, but would deserue an age of torment? Thou mayest in a maner inflict all the paines of hell vppon mee, and yet the greatest part of mine offences will remaine unpunished.

4. But notwithstanding that men doe offend thee, yet thou lettest not to receiue the sinner which comes vnto thee with confession in his mouth,  
and

and contrition in his heart. He hath no sooner looked towards thy mercy, but hee feeles it to worke in him, to breake and dissolue sinne, which had frozen his heart with feare and horror. The punishment which did hang ouer his head, runnes backward from him, and carries away with it this wretched carefulnesse which tormenteth the consciences inflicted with sinne. This is the reason ô Lord why I would neuer forsake thy law, but haue alwayes waighred, till it might please thee to shew mercy vpon mee. For hee who ill aduised, doth despaire in his sinne, and abandons his soule as lost, dooes like the abhominable



vsurer, who because hee hath susteined some losse in his goods, doth therefore depriue himselfe of life.

5. My soule hath not done so ; for so soone as shee hath felt thy heauie hand vpon mee, which exacted a part of the punishment which my sinnes had merited, shee did still for all that keepe whole the hope which shee had in thy promise. Euen when thy blowes fell heauie on my back, I cryed out vnto thee, Lord God thy will bee done, yet giue mee as much strength as affliction. Measure my punishment by my strength, and, my torments encreasing, augment my courage, thou hast ô Lord, done so.

6 Let

6. Let all Israell then from the day breake vntill darke night, hope in his God, let them expect succor from him alone. For his helpe is ready vnto those which call vpon him in integrity of conscience, and purity of heart. It matters not how great and fearfull the misery is, for so soone as the Lord hath vnderstood the cry of his seruants, euen so soone do they feelee themselves deliuered.

7. For hee aboundeth in mercy: hee is infinitely good to those which haue recourse vnto him. For if our sinnes surpasse all measure, his mercy exceeds all thoughts. We haue deserued a long and greeuous captiuitie; loe, he deliuers vs, and sets vs at

liberty. We haue blinded the eies of our vnderstanding, behold, he comes and enlightens them.

O Israell, thou hast offended the Lord, thou hast derided his law, thou hast played with his commandements, thou hast forgotten his benefits which he hath bestowed vpon thee. He hath drawne thee forth of a miserable bondage, he hath fed thee with the bread of heauen, hee hath caused fountains of water to gush forth of the barraine rocks, only to giue thee drinke; he chose the most delicious garden of the earth for thy dwelling place, he made his covenant with thee, hee gaue thee his wil in keeping and thou hast  
con-

*Penitentiall Psalmes.* 103

conspired against his honour,  
committed whoredome with  
strange Gods, troden his lawe  
vnder thy feete, thou hast in  
a word deserued more punish-  
ments then hell can affoord.  
And hee neuerthelesse offereth  
himselſe fauourably vnto thee:  
he will redeeme thee from the  
bondage of sinne, where vnto  
thou wert willingly bound,  
with the price of his owne  
bloud. Behold, hee himſelſe  
payes their ranſome which  
did betray him, and takes vpon  
himſelſe the punishment for  
our ſinnes, and payes the for-  
feiture of our offences. With  
what wordes ſhall wee giue  
thee thanks? Open then my  
lippes, my God, my Creator,



my Redeemer, to the end that my voyce may bee spent, and mine heart enflamed with a burning affection to praise and thanke thee: and cast me downe in the knowledge of my selfe, to the end to exalt mee in the knowledge of that holy myste-rie, whereby wee are re-incorporated into thee, and re-integrated into thy allyance, for to enter into this blessed societie of glory, in the which all those shall triumph, which shall bee pertakers in the merite of the passion of thy well beeloued Sonne, the true and onely Sauiour of the world.

*Domine*

*Domine exaudi vocem meam.**Psalm 142.*

**M**An ô Lord is at the last  
weary of all things : con-  
tinuall running puts him out of  
breath , too much looking vp-  
on a thing dazels the eyes , a  
thundring noyce , troubles the  
hearing : but the more my  
voyce cryeth vnto thee , the  
stronger it is , my courage is  
the more encreased , and my  
praier is the more pleasing vnto  
mee. Therefore do I euery day  
begin a fresh to cry out, ô Lord  
hearken vnto my prayer , and  
giue eare to my supplication,  
for all my comfort consisteth  
in praying vnto thee ô my  
F 5 God.

God . It is my prayer ó Lord, which coniures thy clemencie to expiate my sinnes, not by the rigor of the punishment, but by the effect of grace which thou hast granted vs, by the which thou abollishest, by thy foueraigne and absolute power, the memory of our offences.

2. Enter not then into iudgement with thy seruant ó Lord, giue him not ouer to the rigor of the law : for of all liuing creatures which shall appeare before the face of thy rigorous iudgement, not one shall bee iustified, none shall escape that fearefull condemnation, whose paine is not onely terrible but eternall in his terrour. Alas ! ó Lord , who is able

to saue himsele in thy presence? It is thou who art offended, it is thou who wilt accuse vs, thou hast scene our offences, and canst witnesse against them, it is thou which shalt iudge vs. When the accuser shall bee the witnesse, and the witnesse shall bee the Iudge, what shall become of the of-fendor? what excuse can serue to iustifie him? But ô Lord, I will not trust to that, I will shield my selfe vnder thy fauour, and oppose it to thy iustice. Thy fauour is obtey-ned by the acknowledgiment of our offences, by the humili-ation of our mindes, loe, I prostrate my selfe before thee, laying open my sinne, ô Lord haue



haue pittie vppon mee.

3. My sinne ó my COD, the chiefe enemy to my soule, hath in such sort hurried and beaten mee downe, as I now grouell vpon the earth, not daring to looke vppe vnto heauen: for so soone as I lift vp mine eyes, I see the light which presenteth to the day such and so many faults, which doe accuse my conscience. I also doe sodenly feele shame in my guiltie countenance, which makes mee holde downe my face to the ground; my face vnworthly to looke vppe to heauen, the Lord whereof it hath so greuously offended; my face, which is not valiant enough to cast vppe his eyes towards those

those places , which haue so many lightning flashes prepared to roote out guilty offenders.

4. My spirit then hath conducted mee into darknesse, and hath buried me like a dead man in the caue of obscurity. My soule is highly greeued within mee, and mine heart is astonished ; like vnto his who walking with an erected countenance, is by misfortune fallen into the bottome of some pit; his senses are forthwith troubled, he forthwith loseth his reason and torments himselfe, hee knowes not what to will or do, till calling his wits together, he takes notice of the place where he is, and the maner how he fell  
downe:

downe : for then hee begins by little and little to get vp againe, and to climbe with great labour from the place whereinto hee easily fell.

5. Euen so, I hauing called to memory from farre, the remembrance of things past, and representing to my selfe in a deepe meditation the workes of thine hands, and considering exactly the things which thou hast wrought: namely remembering the state wherein thou diddest create vs, and then calling to minde that wherein I finde my selfe now as it were crusht downe in the ruines of sinne, I curse the houre wherein my mother conceiued mee: I detest the daye  
which

which first opened mine eyeliddes to cause mee to looke vppon heauen and earth, the witnessers of my weaknesse; and at last finding nothing in this world which can comfort mee in this distresse, I come againe vnto thee.

6. I fall downe on my knees before thee, I lift vppe vnto thee mine armes and hands, and my soule thirsteth after thy grace, with as great a desire, as the earth gaping with heate, waiteth for a pleasing shower of raine in the hottest time of summer.

7. Runne then hastily vnto me o my God, for I am already out of breath, my courage faileth, and loe I fall fainting downe.



downe, wilt thou tarry till I am dead? I am so already if thou make not the more hast, for my senses faile by little and little, my soule slideth sweetly out of my body, leauing it without motion, and I am like vnto him who is let bloud in his foote in hot water, whose life runnes out with his bloud, not feeling the cause of his death.

8. Now ô Lord, if thou keepest thy selfe farre from me turning thy countenance away, I shall become like vnto those who goe downe into the botome of the graue; pale death will discolour my visage and benum my senses: and that which is worffe, spirituall death ô my God will kill my soule;  
will

will fill it with feare and horror  
and bereaue it of the knowledge  
of thy singular goodnesse and  
the hope of grace which shi-  
neth in thy wonders, like a glis-  
tering star in an obscure night.

9. Cause me then betimes to  
vnderstand and feele the effects  
of thy mercy, and in the mor-  
ning, when the sunne shall arise  
vpon the earth, let thy clemen-  
cy rise vpon me, to enlighten  
mine ignorance, and to direct  
mee in the way of thy, comman-  
dements : But let it not doe ô  
Lord like thy Sunne who, at the  
end of his race, plungeth it selfe  
in the sea, hiding his light for  
a time from poore mortalls:  
but let it perpetually assist me;  
let it bee no more seperated  
from

from mee then my soule from my body : for thy mercy is far more the soule of my soule, then my soule is the life of my body.

10. Let it not then leave me; let the brightnesse thereof still direct my pathes in thy waies, let it still guide mee in the way which I must walke to come vnto thee. For my spirit which hath throwne it selfe into the midst of the briers of this world, which hath gone astray amongst her thickest bushes, can no more finde out her right way, but walking at all aduentures, loseth both her way and her labour, going still back-wards from the place whether shee  
thought

thought to arriue. But my  
G O D I still waite for thy  
helpe, I hope for succour from  
an high.

11. I am prisoner in the  
hands of the cruellest enemies  
of my life ; make hast ô Lord  
to deliuer mee : thou art my  
refuge, receiue mee into thy  
protection, teach mee what  
thou wouldest haue mee to  
doe, for thou art my God,  
vnto whome onely I now  
resolue my selfe to doe ser-  
uice. Away, far, far from mee  
deceitfull pleasure, which here-  
to fore diddest bewitch my  
foule, and poyson my mind:  
thou hast by thy lickorish  
delights inueigled me, and with  
a little honney thou hast made  
mee



me swallow a most bitter and deadly pill ; which spreading it self thorow my members, hath in such sort mortified and made me giddy, as there is small difference betwixt mee and a dead person; and my body is not only thus mortified, but my soule likewise, wherein consisteth the originall of my life present and to come.

12. It behooueth then thine holy spirit to come vnto me, to warme againe my dying soule, to take it by the hand to leade it into safety, and to quicken it, imprinting in it the image of thy righteousness, which may defend it against the temptation, which on euery side doth beseege it and threaten her ruine.

13. Thou

13. Thou wilt come then,  
and at thine arriuall thou shalt  
draw my soule out of trouble,  
and in shewing mercy vnto me,  
thou shalt destroy all those  
which haue conspired against  
me. Then shall my greefe haue  
an end, and theirs beginne: it  
shalbe a beginning of their for-  
row which shall neuer end: but  
as riuers rising out of their  
springs run on stil bigger & big-  
ger vntill they fall into the bo-  
some of the sea, which hath no  
bottome; euen so shall their  
miseries encrease, and at the last  
shall heape vpon them ex-  
treame torments and infinite  
distresse.

In this manner shall all those  
perish which vex my soule: for,

ô GOD, I am thy faithfull  
seruant, whome thou hast re-  
membred, and thou wilt not  
forget those who in disdaine  
of my Lord haue so shamefully  
abused me: they laughed at my  
misery, but the time drawes on  
when they shall bewayle their  
owne. Thy vengeance begins  
to bee kind: bee against them,  
and they shall wither like  
leaues vpon the trees at the ap-  
proach of winter. O GOD  
what glory shall I giue vnto  
thy name, and how shall I be-  
ginne to declare thy praise?  
shall I publish thy goodnesse  
in the creation of so many  
wonderfull workes which are  
vnderneath the sun? thy wise-  
dome in thy preservation of  
them?

them? Shall I preach thy Iustice  
in the condemnation and pu-  
nishment of the pride of the  
Angels, and disobedience of  
men? Shall I sing of thy mer-  
cy in the redemption of those  
who offending thy lawe, had  
throwne themselves head-long  
into the bondage of eternall  
death? to what part of thy  
prayſes may the humble sound  
of my voyce attaine? and  
though my voyce were able,  
what eares are capable to re-  
ceiue it? All things faile mee  
ô Lord in this businesse, ex-  
cept courage and will, which  
full of feruent affection doe  
crye out vnto thee. Ayde  
with thy grace their weake  
strength,



strength, and seeing the teares  
of my penitence haue washed  
away the filth of sinne, where  
with my soule was heauily lo-  
den, giue it now the winges of  
faith and hope, which may car-  
ry it with a swift flight into  
thine armes, to reunite it to her  
first originall, without euer  
nourishing any other thought  
then that which shall tend to  
the honour of thy seruice, and  
aduancement of thy glory.

FINIS.

MEDITA.

Meditations on sea-  
*uen Consolatorie*  
*Psalmes of Dauid.*

*Dominus illuminatio mea.*

*Psalme 26.*



After that I had a  
 long time bathed  
 my heart in my  
 teares, and sighed  
 forth a thousand sorrowes in  
 bewailing my finnes: I thought  
 ô Lord, that I had appeased thy  
 wrath, and that my miseries  
 should forth-with end. But alas!  
 as I walke on in the world, and  
 determine with innocency of  
 life to conuerse amongst men,  
 I perceiue their enuie to bee  
 turned against me, and all their

G

en

enuie to be turned against me, and all their endeouours bent to doe mee hurt. So as I begin to doubt, whether I am yet reconciled vnto thee, and whether that this my penitence haue satisfified the or no, But when casting myne eyes on euery side, I perceiue that this affliction is common to me with all honest people, when I behold euery where what practises are vsed against them, how that their constancy is continually put to the tryall, and on the contrary, how that the wicked doe abound in delight, pleasure, and all manner of wealth, I stand all amazed and confounded. For on the one side I call to minde, how  
thou

thou art a great and a righteous GOD, whose all-seeing eye pearceth the profoundest deepes, whose almighty hand stretcheth it selfe foorth to the farthest parts of the world. And on the other, I perceiue how those that lift vp their heads against thee, and oppresse thy poore and innocent seruants, doe prosper in thy sight, and waxe proud eue-ry day for thy happy successe of their impiety. I confesse ô Lord, that in this contemplation I remaine as though I were dull and blinde, not being able to pearce thorow this thick mist, which did dazell the eyes of mine vnderstanding. But at the last ô Father of

G 2

light,



light, thou hast opened mine eye liddes, and enlightning mee with the beames of thy wisdom, thou hast made mee to vnderstand the reason thereof: and freeing mee from the trauaile and doubt wherein I was, thou hast filled mee with assurance of my saluation, and giuen me a most certaine consolation: so as now, I not onely neglect the threats of the wicked, and despise their insolencie, but beeing armed with an admirable constancy and greatnesse of courage, I of my selfe, doe vndertake the combate, and crye out with a lowd voyce: Happen what will, I now feare nothing. For although God for a while doe  
exer-

exercise his faithfull seruants,  
yet hee forsakes them not at  
their need, but doth in such sort  
mixe their aduersity with their  
strength, as they euer remaine  
victorious in this incounter.  
And indeed, so long as I shall  
put my trust and assurance in  
his mercy; what occasion shall  
I euer haue to feare?

Hee hath now taken my life  
into his protection, and co-  
uereth me on all sides with the  
wings of his power, who is able  
to enforce him to forsake mee?  
what shall I feare, if hee de-  
fend mee, whom all the world  
stands in feare and awe of:  
his forces are not armies of  
men, but legions of Angels,  
Princes and Captaines, are

not his ministers, but lightnings and tempests: his displeasures, are not stroakes and wounds, but earthquakes, swallowings vp of Citties, inundations of Countries: Thou hast already ô Lord, taken all these weapons in hand, and art ready to thunder vpon the pride of the wicked, who haue conspired the destruction of good men. But because ô my God thy mercy doth for a while hold back the arme of thy diuine vengeance, thou comfortest mee in the meane time with a firme hope, that thou wilt neuer forsake mee: And I seeme dayly to heare thee, speaking thus vnto mee, Tarric yet a little while, the houre  
which

which I haue appointed is not yet come , and build thou in the meane time on my promise , and what affliction soeuer is prepared for thee , assure thy selfe, I will make thee to ouer-come it. My courage ô LORD encreaseth , when I feele thee thus to second mee; and this thine exhortation doth more animate mee to patience , then thee applaudes of the people doe the wraistler in the midst of his game. Nothing dooth now any more astonish mee , all these practises and conspiracies against my life and honour seeme like the tempestuous waues of the raging Sea , who roaring a farre off , come and

G 4      breake



breake them-selues against the foote of some rocke, they are scattered at the first shock, and the blow yeelds nothing but a vaine sound, which is the end of these great menaces: It is certaine, that the conscience of an innocent person, builded vpon thy fauour, is stronger then the greatest rocks, and no furious assault is able to shake it.

3 What shall I now feare any more? a sort of wicked people who compasse mee about, seeking meanes to surprize mee? they inuent sundry meanes to entrappe mee. Behold how they looke at one side, how they bend theyr browes and grinde their teeth  
at

at mee , I doe verily belecue  
that their cheefest desire is to  
teare mee in peeces with their  
teeth , to glut themselues with  
my flesh , to gnaw my bones,  
and to drinke my bloud . O  
cruell beasts , how can yee  
thus change your natures, how  
can yee thus abiure all hu-  
manitie ? Doe you thinke  
that because yee haue forgot-  
ten GOD , that GOD hath  
forgotten his seruants ? Doe  
yee thinke that his seruants  
are as farre seperated from  
him , as your selues are from  
righteousnesse ?

4. And though like cruell  
Tygers yee haue shedde your  
poyson vppon mee , yee haue  
disquieted mee with your fear-

full cryes, and torne mee in peeces with your teeth and talents, yet your stroakes haue none otherwise lighted on mee then on burnisht Steele, they would not pearce mee, mine innocence is invulnerable, and at the last beeing tyred and spent, yee are constrained to make retreat, and lying flatte on your bellies; yee barke and grinne in despite, but yee haue no more power, and yee haue none other weapons left, but onely the will to doe euill. But because your voyce is abomination before God, and that by your threatnings yee blaspheme him, hee will wholly roote yee out, and throwe  
downe

downe those hills vppon you  
which your ambition and aua-  
rice haue heaped one vpon an  
other, thinking thereby to scale  
his throne, and to robbe him of  
his glory.

5. O Lord! what sight hast thou  
presented to mine eyes? I am  
now so assured of thy mercy,  
so comforted by the care which  
I perceiue thou hast of thy  
faithfull seruants, as albeit I  
should see neuer so great an  
armie of men, yet I would not  
feare them. Let them bring  
against mee an Armie compo-  
sed of all the nations of the  
earth, let them place Scithy-  
ans on the right wing of  
the battaile, Æthiopians on  
the left, the East Indies and  
Ame.



America in the rereward, and place the rest of the world for the battaile in the midst, adde there vnto what so-euer the arte of killing men is able to inuent, so as my GOD conduct mee, I will without feare passe thorow the midst of them. And if hee bee-  
ing angry with the world, please to vse my hands to re-  
uenge him on their impiety, I will cut them all in peeces, so  
as not one of them shall re-  
maine aliue.

6. No, I doe now reioyce,  
when I heare tell that the  
wicked bend them-selues a-  
gainst mee, and assure my selfe  
that it is G O D who pre-  
pares matter for my glory:  
for

for ô my Lord, bee thou onely  
neere vnto me, and the victory  
is mine one, blesse my weapons,  
and mine enemies are con-  
founded. But what weapons?  
breath onely vpon them, and  
they shalbee scattered abroad  
like the dust driuen by a great  
wind: yet for all that ô Lord  
I beseech thee, blow not yet vp-  
on them the breath of thy ven-  
geance, let it please thee to tar-  
ry a while, to see if thy long suf-  
fering will amend them. As  
for my selfe, albeit I am couered  
with their wounds and defamed  
by their wrongs, yet I had ra-  
ther haue them to bee the sub-  
iect of thy mercy then of thy  
iustice, and I desire, if thou so  
please, that their vnrighteous-  
nesse

nesse may rather serue for my confirmation, then for their owne damnation.

7. Thou knowest ô Lord my wishes, thou readeſt in my hart, how I neuer requested vengeance at thy hands, my vowes do cōiure thy mercy; my thoughts tend onely vnto peace: wilt thou vnderſtand the ſumme of my deſires and the end of all my prayers ? it is ô LORD, that I may ſpend my daies in thy faythfull ſeruiſe, that thou wilt make thine holy houſe my dwelling place, and that ſo long as I ſhall bee ſeperated from thee and from thyne Heauenly Tabernacle, beeing ſtacked downe to the earth by the couter-

counterpoise of my flesh, all my thoughts may bee vnited vnto thee, and my selfe made wholly conformable to thy will. Oblest dwelling place, which art able to couer vs from worldly passions, from concupiscence of the flesh, and in a word from the assaults of the Diuell. For there ô Lord thou art present with vs, and as much as thou canst thou drawest thy selfe downe from Heauen to remayne amongst vs, thou fillest vs with thy selfe to clense vs from sinne, and changest our carnall will into a quickning spirit, to make vs to feelee thy wonders, to comprehend thy mercies, and to conceiue thy power.

8. Graunt



8. Grant then ô my God, that being incorporated into thee, as much as mine infirmity, and thine infinitenesse will permit, I may bee illuminated with the beames of thy wisdome, to the end that shining in mine vnderstanding, it may cause mee to know thy will. For it is the thred ô Lord which is able to guid mee safely thorow the by-waies of this worldly labyrinth, it is the passeport whereby wee attaine to his eternall life, the which we daily sigh for. Reueale then vnto mee this thy will and lay it vp in my soule, to the end I may carefully keepe it, and that in the midst of thy Church I may build an Altar for it with my mouth, in offering

ring it vp daily vnto thee, vnder the sacred vaile of thy holy word.

9. For ô Lord seeing that thou hast shut me into thine holy tabernacle, shewing mee the sacred misteries of thy diuinity: and that in the hardest time of mine aduersity, thou hast receaued, hidden, and retired me vnder thine Altar, and not content there-with, hast caused me to enter into the holy of holies, and into the secretest place of thy Tabernacle, where thou art wont to reueale thy most secret commandments; cause mee to conceiue them so directly, as I may be able faithfully to deliuer them to thy faithfull seruants.

10. For

10. For seeing thou hast lifted mee vp on so eminent a place and sette me on an high pillar for all the world to looke on, & hast honoured me aboute myne enimies, graunt that the foundation of my faith may bee as firme and folid as a rock, & that the fauour which thou shewest vnto me may be a testimony of thy righteousnesse, making me worthy and capable of those good things which it pleaseth thee to bestow vpon me.

11. As for my selfe ô Lord, I will indeuor reuerently to handle the ministry which thou hast committed to my charge, thou knowest how I haue carried my selfe therein; I haue turned on all sides to know what  
might

might please thee, I would willingly haue sacrificed sheepe and calues vnto thee, I would willingly haue bathed thine altars with bloud, but such an oblation is to smal for thee. I haue ó Lord flaine my heart, dedicated mine affection, and vowed my thoughts vnto thee : and drawing them from the bottom of my stomach, I haue presented them vnto thee in my voyce, whereby thou hast vnderstood all that which my soule desireth; which is, only to please thee in all mine actions. My cry then was mine offering, the which thou diddest accept, opening the Heauens to entertaine and receiue it. I will then ó LORD all the daies



daies of my life sing thy praise,  
and rehearse the hymne of thy  
glory.

12. Giue eare ô pittifull God  
vnto my songs, and take in  
good part the voyce, which  
witnesseth thy goodnesse, and  
publisheth thy mercy. Encrease  
in mee both strength and cour-  
rage, to lift vp my cries and spi-  
rits vnto thee. And seeing that  
thy mercy is neuer deafe to  
those that call vpon thee sincere-  
ly, send it downe vpon mee for  
all manner of felicity attends it:  
send it downe ô Lord, for thou  
hast promised it to all such as  
shall inuoke it.

13. How often hast thou  
heard my heart, I say my heart,  
I speake not of my mouth, for I  
speake

*Consolatory Psalmes.* 141

onely vnto thee with my heart,  
crying out vnto thee, saying,  
what ô Lord? I haue sought  
thee with so much carefullnes  
day and night, in peace and  
warre, in rest and torment. I  
haue desired nothing so much  
in this world, as to beehold  
thy face, not ô Lord the face of  
thy diuinity wherein that feare-  
full maiesty is imprinted, which  
shineth like lightning, and  
which humaine eyes are not  
able to beare, but at the least  
wise that face couered and vai-  
led with thy workes, the which  
albeit wee can behold it but be-  
hind, and that very obscurely,  
doth seeme most admirable vn-  
to me, and doth wholly rauish  
and draw me forth of my selfe.

If

If then ô Lord, thou art this vn-created word which hath created all things, thy word which is a part of thy will, and thy will a part of the whole, doth it not represent thy countenance vnto me, wherein I behold many excellent markes of diuinity, which brightly shine on euery side? ô Lord I am amorous of this rare beauty, I haue none other care or thoght, but how to inioy this thy presence, which shews it self in thy word, as in the mirror of thy diuinity.

14. Seing that thou perceiuest the sanctity and sincerity of my loue, deprive me not of this sacred obiect, which blesteth and sanctifieth my thoughts: if thou dost abhorre my sinne  
and

and if the deformity therof doe  
displease thee, enter not into  
fury against me, neither turne  
away from mee this faire and  
admirable face of thine: Thy  
warth ô Lord, is onely vpon  
such as glory in their sinne, and  
wax stubborne in their iniquity.  
But I thy seruant doe humble  
my selfe before thee, and doe  
acknowledge, that being a vn-  
worthy sinner as I am, I durst  
not appeare in thy presence, but  
that thy clemēcy brings me be-  
fore thee. Thou shalt not then  
reiect me, for thou must forth-  
with then reiect thy mercy  
wherevnto I am so strictly  
bound and tied, that as it is not  
to be seperated from thee, euen  
so can it not bee seauered from  
my



my penitence.

15. If it please thee, then thou shalt dwell with me, and seeing it hath pleased thee to aduouch mee for thy seruant, and to put mee to this combat, thou shalt not forsake mee therein, otherwise my destruction would turne to thy shame, whereas my victorie will redound to thy glory. Now ô Lord cause this ayde to be continually with me. For, as mine owne infirmity doth ordinarily fight against mee, euen so is it needfull that my succour should euer bee at hand. If thou estrange thy selfe from mee neuer so little, my soule will vanish away, in the same maner as would my body, by the losse of my soule: For  
thou

thou ô Lord art more the soule  
of my soule, then my soule is  
the life of my body. I do very  
well know, that in mee thou  
shalt finde a dwelling place, in  
no sort worthy thy diuine Ma-  
iestie, yet for all that, disdaine  
not to enter into mee; where  
thou comdest, all magnifi-  
cence abounds, and where  
thou art, there is alwaies honor  
enough: Thou doest not ô  
Lord honor thy selfe by visi-  
ting me, but thou thereby doest  
honor vnto mee thy poore ser-  
uant, wherefore shouldest thou  
leauē the brightnesse of the  
heauens, and the glistering of  
the starres, to come downe here  
on earth to so dishonorable a  
subiect? But as I thinke thou

H doest

doest it to giue warning to  
thine Angels not to growe  
proud in their magnificence, in  
regarde they are thy creatures,  
and that thou art able to make  
the basest dweller vpon earth as  
glorious as they. That is the  
reason why thou descendest  
from heauen, to shew mercy  
vpon vs, and bearing a part in  
our misery, thou comdest to  
re-establish vs in our ancient  
perfection. And becauſe we, as  
much as in vs was, haue defa-  
ced the image of the diuinity,  
which thou hadst imprinted in  
vs, thou of thine especial grace  
comdest to renew those beau-  
ties and sparkes of our first  
nature. It is thou then which  
art not onely content to bee  
our

our Creator, but our redeemer likewise, and as thou art our father, in like manner it pleaseth thee to bee our protector and defender. When all the world forsooke vs, thou stretchedst out thine armes vnto vs, and diddest receiue vs vnder the wings of thy clemencie.

16. I stood in great neede thereof, for I knew no more whether to goe. My father and mother had forsaken mee, that father I say, who had tenderly fed and brought mee vp did abhorre mee, when hee perceiued that I delighted wholly in thee, and that I had left the vanities of this world. They beheld mee with sorrow, and accounted mee for a lost child.



The kinde embraces of my brethren were conuerted into disdaine, the sweet friendship of my sisters changed to contempt, and the louing welcomes of my friends turned into derision. Whether now should I make retreate? If my deereſt friends vſe mee in this manner, what will mine enemies doe, whose mouth is all bitterneſſe and tongue poyſon, whose actions and ordinary exerciſes, are wrongs and reproches? But when I am moſt of all forſaken, then art thou neereſt vnto mee, then doeſt thou moſt fauourably embrace mee, and moſt liberally powreſt vpon mine head the treaſures of thy mercy.

17. Now

17. Now seeing it pleaseth thee in this abundant manner to bestow thy grace vpon mee, to the end I may be able to keep it, teach mee how I ought to serue thee. Learne mee thy law, and how to direct my paths, to walke alwayes aright in this narrow thornie way, which should conduct mee to the hauen of health. For ô Lord, I haue left long since that easie beaten way strewed with earthly pleasures, and which leadeth those that follow it to destruction and damnation. Shew mee then my God, thy way, for vnder such a guide I shall neuer goe astray, shew it I say, vnto me ô Lord, for if I stray neuer so little, I am vndone,

mine enemies watch to surprise mee, and to finde matter to dishonor mee, and thy selfe likewise, because they know I serue thee truely and faithfully.

18. Giue mee not ouer then into their hands, to do with me after their hearts desire, for they would soone depriue mee both of life and honour. They haue already laide their plotte, inuented a thousand accusations, practised a world of witnessses, but their lyes returne vppon themselves, and beare witnessse against them. Falsehood cannot bee hidden, shee lyeth open, and truth pierceth it thorow on all sides. It is compounded of peeces ill ioy-  
ned

ned together, which fall a  
sunder at the first blowe they  
receiue, and beeing opposed  
against innocencie, it melts  
away like Snowe before the  
sunne.

19. But if as they desir, they  
should heape slanders vpon me,  
and smother me vnder the bur-  
then of their wrongs, I would  
not for all that be discouraged:  
I haue not put my trust ó Lord  
in the richesse and honours of  
this world, they are common-  
ly the portion of the wicked,  
they are for the most part  
the rewardes of their perfid-  
ious wickednesse and deceits:  
this marchandize is common-  
ly bought with none other  
money. All my trust and hope



ô Lord is in thee, the world is not able to containe it, the fruit of my labours dooth not grow in the land of the dead, it is in the land of the living that I waite to gather them, there doe I hope to see my wealth, nay rather thine, ô my GOD. Other men looke for the fruite after the blossome, but I expect it after the fall of the leafe. After that the leafe of my body shall bee fallen, I hope that my soule shall flourish with new fruite, and shall bee cloathed with the eternall verdure of immortallity.

20. Bee patient then my soule, and beare thy selfe valiantly, redouble thy courage, and waite till my GOD come  
to.

towards thee. Bee not astonisht at the prosperitie of the wicked, feare thou not though they doe oppresse good men: And because thou seest ó Lord, that I am not strong enough of my selfe, assist and vnderproppe mee, least that the affections of the wicked cause mee to remooue foorth of the place where thou diddest set mee; second my feruent zeale, to the end that hauing fought valiantly in the assault which the wicked make vppon mee, I may stand ready when thou shalt open the gate, and being entred in triumph with thee, I may sitte at thy seete at such time, when thou shalt iudge the quick and the dead.

Then wee shall see the great difference betwixt their liues and ours, and what reward attends them : they haue had their wealth in this world, it shall bee said vnto them, Depart hence , for you stand indebted in a great summe, thinke vppon yeelding an account of the goods which were committed to your keeping , and pay the arrerage for the mispending of them. Your dwelling is prepared for you where you deserue , among eternall paines and torments , the rigor whereof hath beene often denounced vnto you, and yet it could neuer drawe you from your vngodly life , yee shall now feele it , because  
then

then yee did not feare it. But  
as for those ô LORD which  
haue beene patient in thy  
name, and suffered in thine  
honour the furie of the wic-  
ked, thou wilt say vnto them.  
Come yee blessed children of  
my Father, enter into the Ta-  
bernacle of glory, to iudge  
with him the quick and the  
dead. Comfort thy selfe then  
my soule, & waite for this time,  
hope in GOD, GOD al-  
mighty and most mercifull,  
who hath neuer forsaken the  
iust man in his aduersitie, nor  
neuer stopt his eare against  
the innocent which was op-  
pressed.

*Bene-*



*Benedicam Domino in omni  
tempore. Psalme 34.*

**B**Lessed be thy name o Lord,  
which hast comforted mee  
in my sorrow, blessed bee it for  
euer which hast succoured  
mee in mine affliction. All  
things haue their appointed  
houre, and all the actions of  
men are disposed by times and  
seasons; change serueth for  
rest, and rest refresheth the or-  
dinary labour of living crea-  
tures: nothing can continue  
at one staye without relaxa-  
tion: yet for all that, heerein  
this rule faileth, for I ô my  
God, doe and will continu-  
ally blesse thy name: the sunne  
rising shall finde mee praying  
thy

thy name ; the sunne setting  
shall leaue mee praying thy  
name , I will thereby beginne  
the moneths and the yeares,  
and thereby I will finish them:  
ô eternitie , I haue no feeling  
of thee in this world, but one-  
ly in this will of mine, which  
is euer ready perpetually to  
praise and glorifie thy name ô  
my God. My body consumeth  
with age, and my strength fades  
away , but my soule, obstinate  
against corruptible humanity,  
dooth not onely last , but  
encreaseth dayly in this holy  
affection. If I thinke to take  
my rest , my heart giueth  
spurres to my thoughts. If I  
thinke to bee silent, my soule  
breakes forth betwixt my lips,  
and

and by maine force formeth a  
voyce which pronounceth the  
glory of my LORD. What  
makes thee o my soule so  
feruent in the praises of my  
God? I see wel that thou know-  
est, that thou hast drawne thine  
essence from him, and waitest  
by him to be glorified, what  
vsury doest thou offer him?  
Thou presentest him with a  
parcell of his praises, and thou  
in the meane time expectest  
to be made partaker of the rit-  
ches of his glory. For from him  
only thou art to hope for al ho-  
nour. The heaueis shall passe  
away, & shall weare like an old  
garment, & it shall be changed,  
but God shal remain to triumph  
ouer

*Consolatory Psalmes.* 159

ouer the ruines of the world.  
Peaceable and meeke people  
shal be on euery side about him;  
they shal heare the triumphant  
hymnes which shal be sung to  
his victory, and filled with ioy,  
they shal accord their voices to  
the trumpets of the Angells.

2. Let vs beginne then betimes  
to learne the songes of his glo-  
ry, let vs magnifie him and ex-  
alt his name as high as our  
voyces will stretch, let vs  
re-enforce our cries, to the end  
they may ascend as high at  
the least as we can discern  
them, that the ayre filled  
with our songes, may carry  
them on the winges of the  
winde to the very farther-  
most partes of the earth  
to



to the end that all people may be wakened with the sound of our tunes, and reioyce when they shall in this manner heare the name of the Lord of heauen and earth to be exalted, the lord, who is the trusty & assured refuge of all those which call vpon him.

3. I sought him and he forthwith heard me. I no more knew whether to goe, and after that I had cast mine eyes on euery side, finding nothing able to succor me, the whole world forsaking me, I returned towards my selfe, and bewayling my calamity beheld my selfe: And on a sodaine he at once filled me with strength and courage, and causing my soule

to rebound out of the gulfe of sorrow and tribulation which had swallowed me vp, he said vnto me, trust in me for I am here, then I cryed out ô Lord where art thou? make hast and quickly help me, and forthwith his spirit came downe vpon me and as a strong wind driueth away the cloudes, euen so did it driue from me all manner of griefe and afflictions.

4. Come then and runne vnto him, come, the way is easie, it is open on ouery side, he shewes himselfe euery where, in what place so euer we be he calls vs vnto him. He is so much affraid least we should goe astray, as he comes downe from heauen to carry the torch before vs to giue

giue light vnto our feet. For hee is the Father of light, and giues a purer light to our soules then to our bodies, it dissipates and scatters of it selfe, all that which may hurt and offend vs. Come then and draw neere vnto it, for so long as it shall shine vppon you, you shall walke with an erected browe, and nothing shall be able to offend you, your strength shall be renued within you, and nothing shall bee able to confound you: if your sinne offers to shew it selfe, it will driue it away: if your enemies come towards you it will ouer-throw them.

5. Will yce behold an excellent prooffe of his helpe  
and

and singular mercy. Looke vppon this poore miserable wretch, who was accounted the maister-peece of misfortune, who was supposed to haue lost al that he had, yea, very hope it selfe, the onely comfort of the miserable, yet he no sooner cryed vnto God, but he forthwith heard him and deliuered him from the misery wherein hee was, hee hath brought him to the hauen and set him in a place of safety.

6. He sends his Angels to the ayde of his seruants, who compassethem about like a strong guard, and stir not from them till they haue deliuered the out of al danger. For as he is great, so are his ministers mighty:  
and



and albeit of himselfe he is able to doe all thinges yet in regard of his greatnesse, he executeth his wil & pleasure, by the means of his creatures gouerning the small ones by the meane, the meane ones by the highest, and the highest by himselfe.

7. Taste then a little how sweet his mercy and goodnesse is, how happy is he which putteth his trust in him. The swallow is very carefull of her young ones & yet she often lets the cry out for hunger, mixing their sweet with bitternesse: but our God comes at the first cry, at the first signe, at our first wish, and so soone as he perceaues that we thirst after his succour, he puts into our mouthes the fertill dugges

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dugges of his goodnes, and  
sheds betwixt our lippes the  
sweet milke of his grace, which  
quencheth the thirst of our in-  
firmity, and the heat which our  
sinne like a rotten vlcer hath in-  
gendred in our consciences.

8. Now seeing he is so good vn-  
to vs, & denies vs nothing that  
wee aske him, take heed I pray  
yee vnto your selues, I speake  
vnto you on whom hee hath  
bestowed so many benefites,  
whom he hath sanctified with  
his holy blessings, whom he  
hath set apart to be his chosen,  
and to be partakers of his loue.  
Take heed least yee offend him  
by your vnthankfullnes, and  
make your selues vnworthy of  
his benefits by a distrust and  
vnbeliefe.

vnbeliefe of his goodnes. For those which feare him neuer want any thing, in fearing him they hope in him, also they feare him with a louing feare, with a feare, not that hee will hurt them, but with a feare to offend him, or rather with a fatherly reuerence, which makes him by so much the more the ready to doe vs good, as wee are respectiue to demaund it. For hee of himselfe knowes what is necessary for vs, hee forthwith preuents our desires if they are not agreeable to his will, and makes vs rich in the midst of our pouerty, and valiant in the midst of our weaknesse.

9. On the contrary, hee doth

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doth not so to the rich worldlings, whose wealth he hath not blessed, for those men are needy in their riches, starued in theyr aboundance, their wealth melts into pouerty, their magnificence vaniseth away into smoake, and becomes like to a riuer whose spring-head is damn'd vp, his channell remaines drie, his bankes lose their greenesse, and the trees planted thereon wither and fade. But those which haue recourse vnto God and do not forsake him, who referre all to his honor, shall neuer want any good thing, because the fountaine of all goodnesse, which is the loue of GOD, springeth in the midst of  
of



of their soules, and sheds it selfe abroad through all the parts of their body.

10. Now in regard you see how much profit there is in fearing God, how his feare is that which reconciles vs vnto him, this reconciliation doth purchase vs his fauour, doth encrease our felicity, come vnto me and I wil teach you to feare him, who like a good and mercifull father, doth neuer deny his mercy vnto him which acknowledgeth his sin, and is willing to returne into the way of well doing.

11. Doe you desire to please him, by that meanes to liue in his fauour which is as much to say as to liue happily, and to passe

pasſe your dayes in tranquillity  
of ſpirit, and plenty of al things  
neceſſary for this mortall life,  
and moreouer to walke apace  
in the way of this immortall  
life, which tarrieth for vs after  
our departure hence: In a word  
do yee deſire his bleſſing, which  
is as much to ſay as a firme and  
certaine proſperity, which be-  
getteth in vs a ſpirituell ioy,  
which will keepe your heartes  
alwayes open to breath his ho-  
nour, and to uſe, with conten-  
tation, the wealth which hee  
lends you in this world? In a  
few wordes I will ſhew yee the  
way. For I know wherein hee  
delighteth and which of our  
actions doe pleaſe him.

12. The firſt thing that yee

I

ſhall

shall doe, bridle your tongue,  
that it vtter no wordes which  
may offend Gods honour, nor  
vse sharp and bitter speeches.  
Doe you see this little mem-  
ber, how nice and tender it is?  
yet neuerthelesse it is the helme  
of our life, which steereth and  
turneth our minds on the same  
side as it selfe is turned. For so  
soone once as it is filled with  
naughty and vitious speeches,  
it carrieth the passions of our  
heart, where they are concei-  
ued, vnto the depth of our vn-  
derstanding, and doth water it  
in such sort, as it forthwith  
looseth the forme and figure  
of reason which God hath in-  
spired into it, doe you not see  
how a little sparke of fire burnes  
downe

downe a whole building? euen  
so the tounge giues sin entry in-  
to vs, brings him in deafely, and  
spreading his fire abroad in our  
soule, consumes in vs all matter  
of goodnesse. Let vs then com-  
mand our lippes to receiue no-  
thing but the bare and simple  
truth, and let lies and deceit  
befor euer banished from vs.  
For if we shut vp the euill cogi-  
tations which may arise in our  
hearts, not giuing them any  
vent, they will in the end smo-  
ther themselves, like to a fire  
which hath no ayre.

113. Let vs first of all then put  
farre from vs all deceit and  
lying, for the true praise  
which God expecteth from  
vs, is, that we imitate him



as much as our nature will permitte. Now hee is the God of truth and righteousnes, who can neither loue nor cherish vs, so long as lying, which is his contrary, shall dwell in vs. Secondly wee must fly from all sinne whatsoeuer; to avoyde euill, is the beginning of well doing, and if God find vs empty of euill meaning, hee will fill vs with good, and will teach vs what wee ought to wish and procure. Hee learneth vs that which wee ought chiefly to desire. It is peace which hee will haue vs to wish for, with all our hearts. Peace first with him, which is the heape of all goodnes, the which we cannot haue, vnles we yeeld him that obedience

ence which we owe him. Peace afterward amongst our selues, without which we cannot obtaine his. For hee hath commanded vs to loue our neighbours as our selues, but if we, instead thereof, breath forth nothing but blood and rapine, what peace can wee haue with him, whose lawes and commandements wee breake? For warre and discord are the roots of vnrighteousnes, and are abominable before God.

14. His eye, which is this good and mercifull eye, doth not looke but vppon the iust: his light shines onely on them, his wonders are wrought in theyr behalfe; his eares are onely open to theyr pray.

ers: and we may properly say, that his Iustice stands at his side which examineth the liues of such as present themselves before him and doth recommend vnto him the prayers of those that are of an vpright heart.

15. As for those who take delight in doing euill, he doth looke vpon them, but it is with an eye kindled with fury, whose beames are like arrowes of paine and misery, which he shooteth into their soules, filling them with feare and amazement, with a thousand other mischeefs which he sends vnto them, as the earnest of eternall torment which attends them. He thinkes not on them but only how to root out their memory

mory frō the face of the earth,  
and by his iustice to wash out  
the spots of their polution: for  
he hath a long time knowne  
their impenitent heart, which  
hath insolently neglected his  
holy mercy.

16. The Iust haue not done so,  
for they returned vnto God in  
time, and crying after his cle-  
mency, they did at the last ob-  
taine it, they now inioy it as  
their portion, he hath drawne  
them foorth of all the troubles  
wherein they were plunged,  
& hath couered them with his  
fauour as vnder a brazen wall,  
so as no violent euil whatsoeuer  
is able to pearce through it.

17. Truly god is good & fauou-  
rable he is alwaies neere to the



afflicted which call vppon him, hee forsakes him not, neither day nor night, so soone as sorrow hath humbled vs, and caused vs to know what neede wee haue of him, behold hee is at hand to saue vs.

18. The righteous indeede are afflicted with strange calamities, and wee may in a maner say, that they are the subiect of misery, so many euills doe at once seeme to ouerwhelme them. But it is onely to make the mercy of God the more illustrious & notable in their behalfe: For the greater that their tribulation is, the brighter doth Gods pittie and compassion shine in their conseruation.

19. Hee preferueth the least  
of

of their bones, yea, namely not an haire of their heads shall perish or be pluckt off, but by his expresse will, and he neuer wils it, but for their good and saluation. More-ouer a! their wealth and store is vnder his protection, and when hee pleaseth hee will multiply their riches, hee will make his blessings to flourish in their houses, and hee will encrease their wealth and possessions aboue all enuy.

20. On the contrary the life of the wicked shalbe miserable. If at the least-wise for to try the, & to inuite them to returne vnto him, he doth lend the some wealth in this life; hard and lamentable shall bee their death. Death, which shall turne them

ouer to eternall torments;  
Death which shall plunge them  
in the botomlesse pitte of fires  
vnquencheable, there to bee  
deuoured and neuer consu-  
med, there to bee euer lan-  
guishing and neuer dead, such  
shall bee the end of the wicked  
and of him which persecuteth  
the iust man.

21. And thy poore seruants  
in the meane time, whom thou  
hast so deerely redeemed out of  
the hands of death and sinne,  
shall enioy in all happinesse the  
saluation which thou hast pur-  
chased for them, and holding  
death and sinne in bands vnder  
their feete in the chaines of thy  
mercy, they shal trust in thee so  
long as they shall remain in this  
worldly

worldly exile, & after that they are come forth of it, they shall enjoy that eternall blessednesse which thou hast promised them, beholding in thy countenance, that fountaine of brightnes, goodnes and beauty, wherwith thou diddest create heaven, earth and al therein contained.

*Noli Æmulari.*

*Psalme 36.*

**I**N regard that Gods providence which governeth the world, oweth a recompence to every man according as hee hath deserved; I am sometimes amazed to see how those whose onely study is to do euill, do receive so many fauours in this life, and doe bath them-selves  
in



in so many kindes of pleasures. But as my heart begins to swell and to bee despited in it selfe, I feele ( as it seemeth vnto me ) the spirit of God which comes and toucheth me, and plucking me by the eare, it saith vnto me, soft and faire , soft and faire, thou poore wretch , thou lovest thy selfe in this ouer-deepe and dangerous discourse : comfort thou thy selfe in mee , and enuie not the good of the wicked , bee not iealous of those which worke iniquity.

2. For that which thou thinkest to bee their felicity , is but a vaine shaddow , a false and deceitfull image , which will bee lost betwixt their hands, & will flie away when they shall thinke

to hold it fast. As the hay, which is mowen downe, fades & withers in a moment, euen so in a moment shal the magnificence of the wicked lose his colour & brightnesse. The herbes in a garden are not so soone withered, as thou shalt perceiue the riches of the wicked to fall away and perish. Hast thou not beheld the flower *Emerocall*, true beauty of a day, which flourisheth with a crimson dye in the morning, keepeth his colour all day long, and in the euening becomes so pale and withered, as though it had bin bitten with the frozen teeth of winter? The happinesse of the wicked, if a deceitfull smile of an apparent felicity, may be termed a happinesse

nesse, doth properly resemble that flower, for it is withered so sodainly, is changed in so short a time, and is transformed in such diuerse manner, as it is a wonder to behold it.

3. Put then thy trust in God, and beleue it, the insolence of the wicked shall neuer continue, so long as the diuine iustice shall beare rule, and bee likewise assured, that the iust man shall neuer bee forsaken, what affliction so euer he be in. Discourage not thy selfe, but continue in wel doing, for he which perseuers vnto the end shall be saued. Dwell in the land which thy God hath giuen thee, content thy selfe with the graces which he hath giuen thee, and  
enter

enter not into iudgment with him; For thou shalt find in the end that the riches of the wicked arebut giuen them to keepe.

4. Reioyce thou in the hope which thou hast in thy God, & lay aside the melancholy which thou hatchest in thy soule, which like rust eats & consumes thy heart. For when thy minde shall bee once purified, and thy thoughts lifted vp to thy Lord; he will accomplish all thy wishes, & will cause thee to enioy all that which y<sup>e</sup> art able to desire.

5. But do not present thy selfe before him with wauering, goe not vnto him with diffidence, do not hide thy thoughts, open the very bottom of thy heart before him, & discouer thy thoughts.  
For



For it is impossible to deceiue him, and it is dangerous to goe about it. He seeth and noteth all things, chiefly a double and vnbelceuing heart, the which aboue all things else hee detesteth: but hee receiueth and embraceth the poore man that is humbled, hee harkeneth to his prayer, and giues him before hand that which he ment to ask.

6. Nothing is wanting, neither wealth, nor honour vnto him which hath his fauour: if thou please him once, hee will cause the glory of thy righteousness to shine brighter then the day light, and the equity of thy iudgments to glister like the mid-daies sunne. For people on all sides shall be seene to come  
from

from thee, blessing thy house  
for a temple of iustice, praying  
thy word for an oracle, and re-  
uerencing thee as the cause of  
their rest and liberty. Euery one  
shall exalt thine integrity, as the  
protector of good men, and  
sure defence of the afflicted. But  
the more honour and glory  
that thou receiuest, humble  
thy selfe. so much the more  
vnder the hand of thy GOD,  
and acknowledge this good to  
come from him, and yeeld him  
homage. The homage which  
hee demaundes of thee besides  
thy heart, is but thy mouth and  
hands, thy mouth to set forth  
his praise, thy hands to serue  
him according to his comman-  
dements.

7. Loe, this is that which the spirit of God told mee, I communicate it to you my friends, and make yee pertakers of these holy aduertisements, to the end that if here-after you see any one to prosper in his affaires, and yet to blaspheme in his life, yee should not bee offended thereat, nor be angry in your selues, though hee which worketh iniquity, do abound in all manner of wealth.

8. Be quiet then in your minds, sweeten the sharpnesse which pricks and vexes you, and neuer go about to hurt him because of that. For the recompence of good men is not only good for good, but good for euill.

9. And those, who caried away  
with

with a fiery impatience, do procure the hurt of others, & who in stead of leauing vengeance to God vnto whom it belongs, will vsurpe it from him, they shall bee rooted out for euer: & like insolent seruants which enterprize vpon their maisters authority, they shall be sharply and shamefully punished. But he which possesseth his soule in patience, and constantly waiteth for Gods iudgement, God will praise and blesse his obedience, and after that he hath punished the wicked for their mischiefe, hee will confiscate their possessions, and make him maister and owner thereof.

10. Tarry yet a little, and yee shall see the sport, Hee  
whom



whom yee did see so magnificent, which made so great profit by his sinne; who by his naughty practizes had gathered together so much wealth, as he thought thereby to haue purchased an immortall name: he shall glide a way like a waue, where the water flowed with great surges, there shall be seene nothing but mudde and dirt: there shall not remaine so much as any signe of the place where he stood; he shall be no more remembred then the wind which blew a twelue-moneth past.

11. And on the contrary, a good and righteous man, shall possesse his roome, shall be successor of his ritches, and shall  
raigne

raigne in safety on the earth,  
leauing his wealth in succession  
to his children, peace shal passe  
onto his by inheritance. Peace,  
a rich and wealthy inheritance,  
which giueth tast to all other  
benefits, without which all  
the other is but torment and a-  
ffliction. Peace, more sweet  
then the sweetest oile and milke  
which hatcheth all kind of plea-  
sures in thy bosome, which cau-  
seth vertue to budde and flou-  
rish, and which nowrisseth, and  
ripeneth her holy fruites.

12. Now this peace is the gift  
of God, and nothing can be-  
stow it vpon vs but his goodnes  
and nothing can procure his  
goodnesse, but the reformati-  
on of our wicked liues: for so  
long

so long as warr shall remaine in vs, and that sinne, which is the sinne of discord shall lodge with vs, wee cannot hope for peace and rest amongst our selues. But on the contrary, if wee can make peace with God, wee shall forthwith haue it with men, and wee shall liue in a firme and quiet rest.

13. I know well that there will alwayes be wicked people found, whose euill-will, will not cease till they dye; I know very well that they wil alwayes lie in waite to surprize good men & to practize against them, they will grinde their teeth at them, & growle like roaring Lions, for their hatred is so extreame against the good, as when they see  
see

see them they know not how to looke, and resemble beasts rather then men.

14. But God almighty who hath appointed that which hath bin, which shalbe, and is, whose ordonances are immouable, doth mock such practises, & laugheth at the vaine doings of those false miserable wretches, which beate the ayre and skirmish with the wind: he sees their end to come on faire and softly which shall beare them hence like a great whirle-wind.

15. For whē they think themselves to be maister & to haue al in their own power, euen thē shall they bee in most danger. You shal see these miserable sinners with naked swords in hand  
to



to bend their bowes and to take their ayme, to hit the innocent. They will band themselues together, they will put their people in order, place their ambush, giue the watch-word, and ioyfull in their hearts they will say: we hold him, he cannot escape vs.

16. They will come to slay the poore, needy and innocent person, and will make account to roote out all those whose harts and soules are vpright. For against such men they denounce warre, because they hinder the execution of their purposes, and for that their innocence is a continuall reproach vnto them.

17. They had already set their  
knife

knife to the throate of the innocent, they were fetching their stroake, they had shot off their arrowes, but loe! by a wonderfull accident, the point of their swordes was turned vpon their owne brests, their arrowes fell vpon themselves, their bowes brake betwixt their fingers; And at last they slew one another, with their owne weapons. Thou hast rightly said *ô Lord*, that alwaies euill councelles overthrow the authors thereof, thou hast foretold that the wicked are taken in their owne snares, and that at the last they shal suffer the punishment which they prepared for others.

18. It is not then *ô Lord*, power, greatness, and worldly authority

K

thority

thority, which make men happy, troopes and armies of men make them not safe and conquerors. For the small store which thou giuest vnto the iust man, who by his sincerity is reconciled to thy fauour, is of more worth, then all the plenty and afluence of the wicked: the little which a iust man hath, riseth like the leuen in the dough, his strength flourisheth like the branches of the Palme tree, for his vigour takes root in thee who art the depth of al strength and power.

19. But on the contrary the arme of the sinner, how strong soeuer it be, shal be, broken, and his strength shall be troden vnder foote: for it is but a vaine  
they

shew which swelleth like to the glasse in the furnace; it waxeth great by the breath of the workman, but the more it encreaseth and shines, the more weake and brittle it becomes, so as a small knock breakes it all to pieces. But the iust man is like to the diamond, the more it is hammered, the brighter it is: Affliction takes only from the innocent man his vppermost filth and excrement, and the nakeder he is, the fairer and purer he appears.

20. In a word whatsoever God sends, to good men, all is for their good. Hee knoweth the life and dayes of all such people as are



pure and cleane, and giueth them that which is needfull for them. Their happinesse is prepared from all eternity, and they shall eternally possesse it, not an earthly inheritance, but a heavenly, whose wealth is infinite and eternall, an inheritance, which deuided amongst his children, shall neuerthelessse remaine whole & entier, whose parts shall be as great as the whole. For it is this inheritance of glory, which enritching so many people, doth fill them all with eternall blessednesse, and remaineth euer one, and alwaies infinite.

21. Now albeit that the hope of Gods seruants is not fixed on earth, yet neuerthelessse so long

long as they shall remaine in this world he will not suffer them to want that which is necessary for the maintenance of this life. For when the euil time shall come, when as vengeance shal be poured vpon men, when the waters shall overflow their bankes, when tempests shall beare sway, and the heauens raigne downe fire, the iust shall be then at rest in the midst of the tempests, stand dry-foot in the time of shipwrack, and shall be safe in the midst of the flames. And namely when a fearefull famine shall come to deuour nations, Manna shall fall from heauen to feed them. For the wrath of God is only vpon the wicked, his anger is

only kindled against them: As for the iust the neerer they seeme to danger, the neerer they are to safety.

22. They are not like to Gods enemies, who are highly honored and exalted, to make their dounfall the more greiuous and shamefull; for nothing hath a great fall but that which is highly exalted. The ruines of towers shiuer themselves in peices and fall to dust, the wicked doe worse, for when they once fetch their leape, they do not only fall away to dust but vanish into smoake, and euaporate to nothing. Behold the cloudes which comes foorth of the thundring throate of a great Cannon; what a thick vapour

vapour it casteth foorth, how it seemes to fill the emptines of the vaste ayre, and to muffle the sunne : but they are no sooner ascended, but they grow lesser, and so at the last consume away, so as not any token thereof is at all to be scene.

Such is the greatnes of the wicked, which hath no matter but their sinne, no motion but their vanity; it increaseth in an instant, and in a moment perissheth. And all the labour they bestow in preserving it, serueth to no vse or purpose at all.

23. They borrow and pay not againe, all that they catch is their owne, and they leaue nothing



nothing for other men to carry away, neuerthelesse all his profits them nothing, for as the abundance of meat doth not fatten him that is in a consumption, because the radical humor of his life is spent, eauen so the blessing of God which is the roote of all prosperity, declines from the wicked. The iust man on the contrary who is full of mercy and compassion, giueth largely of his goods, and distributes his money, and like a current of springing water neuer waxeth drye.

24. It is a blessing promised to those which blesse the name of God, that they shall inherit the earth, that is, they shall hold the earth, as an inheritāce  
by

by good title: albeit they are molested, yet they shall neuer be ouerthrowne; For they are Gods children, whom he hath created, and therefore they haue sufficient authority to hold it. But those which blaspheme his name, are disinherited of his fauour, and like vngratefull children, are deprived of their fathers inheritance, so, as bearing his curse they must of force perrish.

25. For there is none other saluation in the world but to trust in God, and to commit ones selfe to his keeping. He directeth the wayes of the iust man, and gouernes his actions, so as they need not to be amended. He stirres vp his will to  
K 5. godlines

godlines, and turnes a way his eies from the baits of sinne, he will bring him back from the lanes and bywayes of pleasure, into the road way of vertue, and cause him to walke in the paths of his commandements.

26. It is a faire plaine way where there are no stumbling-blocks, all is smooth and euen. And if the wicked, or father of lies, holdes out their legges to giue the iust man a fall, thou o Lord art neere vnto him to raise him vp againe, and not to suffer him to be broken in peeces. And with thy hand of mercy, that most soft and tender hand, thou liftest him vp againe on his feet.

27. I haue beene young and  
now

now am olde, yet to my remembrance, I neuer saw the iust man wholly forsaken of God, nor his children brought to begge their bread. It may be that sometimes some crosse may light on him for a triall of his constancy, and for a prooffe of his vertue, yet it do's no more but passe by and shake him, not being of force to throw him downe.

18. I haue seene such an one whoe all day long did nothing but giue and lend, so as a man would haue thought that hee tooke delight in wasting his goodes, and yet neuerthelesse hee did still abound in substance more then before, he much resembled  
the



the Pipe of a Pumpe , which draweth vp water in casting it forth : the full in him could not endure the empty. The iust man giueth, good doth forthwith fill him, his posterity is neuer the poorer for his bounty, for the blessing of God causeth riches to spring in him, as the sunne doth the fruites of the earth, & multiplies them a hundred for one.

29. Seeing then that God is so good and bountifull, if yee loue his fauour, take care to please him, the way is, to turne away from euil, and to do good. God loues him which imitates him, for loue proceeds from resemblance, his actions are to do good, it is his chiefest occupation,

tion; He began this worke when he made the world, and is neuer weary of it. Let vs then doe like him, and so long as wee shall dwell in this world, where hee hath giuen vs meanes to serue to his glory, and the profit of our neighbour, let vs not neglect this occasion to discharge our duties one to another, and by that meanes obtaine his fauor, which is the richest treasure we can purchase.

30. Nothing doth please him so much as Iustice, for thereby, as much as in vs lieth, wee preserve his workmanship and allow his wise councell, in giuing to euery one that which is his owne, and distributed by the vniuersall lawe of the world,  
which

which we call nature, and wee must thinke, that when wee iudge other men, we administer his power, and that such iudgment as wee giue, the like will he giue vs, when hee shall sit in his throne to iudge the world: not that hee can iudge amisse like vs, but he will make vs feeble by his indgement the smart which wee haue procured to other men by ours. For hee will neuer forsake his Saints, hee will at the last gather them together, and will shield them from the in-iustice of men; he will of purpose sitte downe in his seate to iudge those which do oppresse them.

31. There will he pronounce a rigorous iudgment against the

the vniust, and hee will destroy the wicked . They shall bee confined in infernall torment, they shall bee heard to howle in the midst of their torture, and their punishment shall ouer-runne their heads , euen vnto their posteritie ; and their children shall beare the sinnes of their fathers , and shall endure part of their misery.

32. And at the same time the grace of God shall shedde it selfe abundantly on the iust, to the end that their prosperity may bee a second punishment to the wicked , filling their hearts with enuie , which shall continually gnawe them : for they shal behold good men to possesse their lands  
in



in peace, their posterity to reigne in quiet, and to flourish like the tree planted by a sweet riuers side, which spreads forth her branches in the ayre, flourisheth in beauty, aboundeth in leaues, and brings forth most excellent fruite.

33. But what shall bee the fruits of the iust man? shall they bee the wealth which hee hath gathered together, the castles which he hath builded? ô fruits vnworthy such a tree! fruites which wither at the first feeling of frost, fruites which fall off with the first winde! not so, it shall bee the good and sauory fruites which growe in the faire and plentiull arbors of the diuine wisdome. They are  
holy

holy and religious thoughts, they are meditations full of zeale and deuotion, by which he will ioyne his spirit to God; then opening his soule, he will receiue the beames of the holy Ghost, which will animate him to a thousand goodly vertuous actions, as the fruite of his life. Holines passing from his heart to his lippes, will cause him to utter none other speeches but of equity and righteousness.

34. For he will alway haue the law of God imprinted in his soule, as a iust and certain rule, whereby hee will encompasse his speech, and he need not feare euer to goe astray out of the right way, nor that his foot will in any sort slide, for the foundation

foundation thereof is too surely laide, and the path too much beaten. The lawe of God is more firme and solide then Iron or Steele. It is an inflexible rule, an immoueable rocke. It is a place of safety, where a man is not onely conducted in righteonsnesse, but safely preserved as betwixt two brazen walles.

35. For, behold the wicked, how long hee hath laine in ambush to surprize the innocent? behold what meanes hee hath vsed to take away his honour and life, see whether hee haue forgotten any thing or no?

36. But God forsaketh not the iust man, into what danger soeuer hee falles, hee giues him  
not

not ouer to the sacriligious hands of these cruell murthe-  
rers, nor to their bloudy im-  
postures, and impudent slan-  
ders; For hee is Iudge, and the  
power resides in him, but hee  
is likewise a witnesse, and the  
knowledge of truth is in him,  
seeing then that hee knoweth  
the truth, and that hee can and  
will iudge the innocent, shall he  
not be iustified by his sentence?

37. Waite then on him ô yee  
iust, for his helpe is certaine, be  
not weary of staying for him,  
for he knowes better what yee  
need then your selues: some-  
times hee tarries to trye your  
patience, some-times to glo-  
rifie you: walke then in his  
waies, & obserue them carfully:

Plant



Plant strong hedges round about his wayes, stick your labours with thornes, and your tribulations with briers, for feare least voluptuousnesse enter in, and pleasure breake and spoile your way. Perseuer in your course vntill yee sweate water and bloud, to the end that yee may arriue at the haue of rest, where God will exalt yee aboue this visible world; yee namely aboue his glorified Angels. Hee will cause yee to lead sinners in triumph, and will make yee to see the earth purged from their iniquity, to bee assigned for a portion to good men.

38. I haue beene some-times amazed to see the wicked man

rai-

raised vp to all sorts of honors,  
and to hold the earth, in a man-  
ner, subiect vnder his feet. The  
Cedar of *Libanus* lookes not  
more faire and straight, at such  
time as hee puts on his greene  
liuery, and spreads forth his new  
blossoms, as the wicked seemed  
in the strength of his magni-  
ficence.

39. But returning by the place  
where I left him, I did greatly  
wonder what was become of  
him, I beheld the scate of his  
greatnesse, which was turned  
into solitude, I did aske what is  
become of him that was so  
braue, and so much feared? no  
man made me answer. I fought  
vp and downe euery where, to  
see if I could meete him, but I  
could

could heare no tidings at all. All melted away with him, there remained not so much as a mentiō of him, and it seemed that the fire had eaten all vp.

40. Wee must then by the example of their misery learne to eschew sinne, and following another life, meritt another end. Preserue your selues then ô yee innocent people, study righteousness, loue equity and iustice: For the peacable man loueth rest in his family, and is new borne in his posterity.

41. They are not like to the reprobate, whose memory is lost in a moment, and no man remains afterward to name them, vnlesse it bee with curses. Their posterity is lost at  
once,

once, the first stroke that striketh them doth wholly overthrow thē, for they had no helpe but in their own selues, & God had forsaken them long since.

42. He succoureth onely the iust that trust in him: they haue waited on him, and it is reason that they should find comfort in him: he likewise supporteth them in the day of their affliction. They shall retire thēselues vnder his wings, like to poore chickens pursued by the Kite, they shall there be couered, defended and comforted.

43. Hee will helpe them in the midst of the bickering, and then they shall bee environed on euery side, hee will miraculously by his power  
come



come and deliuer them. Hee will breake into the throng, & will draw the iust forth of the hands of the wicked. Wherefore, ô Lord doest thou support the iust with such affection? Because they haue trusted in thee, and not placed their confidence in the fraile and corruptible goods of this world, but on thine infinite goodnesse and mercy, which neuer faileth those which call vpon thine holy name? Seeing then ô father of Iustice and mercy, that it pleaseth thee for a time to permit the wicked to enioy the goods and honours of this world, and to set their feet on the necks of good men, and with their euil artificiall practises,

ses to torment thy good and  
faithfull seruants : compose in  
such sort our affections, as wee  
may not be offended with their  
good hap, nor enuy their decet-  
full riches, but graunt that wee  
may couragiously beare what  
affliction soeuer it shall please  
thee to lay vppon vs, wayting  
with patience till thou comest  
to iudge their conscience, to  
enquire out the depth of their  
councells, and with the seuerity  
of thy iustice to imprint on  
their for-heads the shame they  
haue deserued, razing their in-  
famous memory from the face  
of the earth, which is appointed  
for the seruice of thy glory.  
And in the meane time, con-  
taine our hearts in such sort  
L that

that we haue none other hope,  
but in thee, and make account  
of nothing else in this world,  
or to set our loue vpon, but on  
thine onely grace and blessing.

*Iudica me domine*

*Psalme. 42.*

**B**Ee my Iudge. ô Lord, take  
notice of my cause, and  
iudge the slanders wherewith  
the wicked doe accuse mee,  
deliuer mee ô Lord out of the  
vngodly, and from deceitfull  
lippes. For they are gathered  
together to conspire against  
me, and they haue practised my  
destruction. They would cloke  
their theft with iustice, and  
vnder shew of law they would  
ouerthrow and defame mee.

But

But o diuine iustice ! which  
with an all-seeing eye doest  
scatter the cloudes of slander,  
and giuest light to innocency,  
shine a little vppon mee , and  
make them know that trueth  
pearceth throw theyr deceits,  
and makes way to appeare be-  
forethee , who art a seuerer and  
vncorrupted iudge, and the on-  
ly comforter of the afflicted.

2. Thou art my strength and  
defence, on thee alone doeth  
mine innocency repose. I was  
prepared to encounter the im-  
postures of those which assailed  
me. I had deuised a thousand ar-  
guments to conuince them, &  
made acōt to gaine the cause.  
But when I did consider that  
thou tookest vppon thee the

L 2

know-



knowledge of my cause, like my God, my keeper & my protector: I said vnto my selfe, to what purpose are all these goodly syllogisines? for my Iudge knowes the truth of the matter, and is acquainted with the equity of my cause. What can be hidden from him, before whom all things are present? what can bee shewed vnto him which is iustice it selfe, who hath established lawes, and vnto whom the interpretation of them doth belong? I throw my selfe then into thine armes my God, my strength and refuge. Iudge my cause and deliuer me from the slanders of the wicked. But wherefore dost thou reiect mee O my God? I haue a long  
time

time called vppon thee and yet thou comdest not. Mine enemies in the mean time oppresse mee, and I am able to hold out no longer. ô Lord I am almost in despaire, why dost thou forsake mee ? But soft and faire my soule, why art thou so desolate ? although God doth for a while deferre to come to thine ayde, whilest the wicked doe afflict thee, why art thou thus discouraged, and giuest thy selfe ouer to griefe and sorrow ? That which is deferred is not lost, hee will come, seeing he hath promised it.

3. Come then ô my God, my Lord, and display the beames of thy diuine light vppon mee, and seeing thou art

the father of truth, leaue not  
this thy poore daughter cap-  
tue to the iniquity and inius-  
tice of these accusers. If thou  
louest innocency, deliuer it frō  
the bandes of these false accu-  
sations; now ô Lord mallice  
lies hid in the midst of dark-  
nes, if thou putt it to the light  
of the day, shee is ouercome,  
If it bee knowne it is vndone:  
Let then thy light & thy truth  
ô my God, assist mee in my  
iustice: For all my life time I  
haue loued them, from my  
youth I haue made much of  
them and sought them out:  
They are they ô Lord which  
first of all brought mee before  
thee, and presented mee vnto  
thee vppon thine holy hill, sea-  
ted

ted in the midst of thy Tabernacle, they brought mee into thy Church, and gaue mee a place of honour in thy house.

4. It is there ô Lord where I haue chosen my dwelling place, mine habitation is with thee, in thee ô Lord is my rest, al my glory hath beene to serue thee. Beeing then assured of thine aide, hoping in thy grace, I will present my selfe before thee, which knowest my conscience, and knowing iudgeth it, in iudging thou esteemest it, in esteeming it, confound the common enemies of mine honor & thy seruice. I will cōe vnto the Altar that I haue built vnto thee to blesse and sanctifie thy name, & I wil cal on thee ô



my God, which fillest my youth with ioy, warmest my hart with the sacred flames of thy holy will, and heapest pleasure and gladnesse vpon me.

5. Taking my Harpe in hand, I will play the confession of thy magnificence, and with my voyce I will tune the sweete accents of thy praise, I will now sing of thy mighty power; by & by of thine immense goodnesse, then thine infinite clemency: but I will end with this admirable iustice, which hath defended me from the oppression of the wicked, and hath caused the shame of their naughty practises to light vpon themselues: wherefore then my soule art thou thus sorrowfull? why dooest

doest thou thus trouble mee,  
and fret thy selfe at the indignities of the wicked, as though theyr venemous tongues were able to preuaile against an innocent conscience? no, no, a burning torch thrust into the water is not so quickly put out, as is slander which is throwne vpon an innocent life.

6. Hope in God then o my soule, and reioyce in his fauor, for I perceiue that he is pleased with his praises in my mouth. All my life long I will praise and confesse my selfe vnto the God of truth, the God of iustice, God the defender of the innocent, the father of saluation, God mine only defence. I will alway fixe mine eyes and

countenance on him, for I  
haue found no saluation but in  
him onely. O God, who from  
the beginning of the world  
dooſt ſtretch forth thine armes  
to the afflicted, proteſt the  
oppreſſed, and comforteſt the  
iuſt man vniuſtly tormented,  
giue mee O Lord comfort and  
courage, to the end that recol-  
lecting my ſpirits, halfe dulle  
with affliction, I may glorifie  
thee with my whole ſtrength,  
and drowne with the vigor of  
my voyce the blaſphemies of  
the wicked, who defame thine  
honor, who beeing not able to  
reach vnto thy ſelfe, doe furi-  
ouſly aſſaile good men that  
ſerue thee faithfully.

*Audiſe*

*Andite hæc omnes gentes.*

*Psalme 48.*

**C**OME vnto me, o yee strangest nations, draw neere vnto mee o yee people the most remote, come from all parts, to heare that which no where else yee can heare, crosse the seas and mountaines, ouer-come boldly all difficulty of the long way. For the reward of your nauigation shall bee greater then his which sayleth from the East to the West, laden with Pearles and Diamonds. The recompence of your trauailes shall bee more pretious then the trophees of those which subdue the nations of the earth. Bend then your ear  
and



and listen attentiuely to that which I will now declare vnto you, Oh! how gladly would I wish, that all the rest of your senses were turned into hearing, to the end yee might purely conceiue, that which I will pronounce vnto you.

2. Come, come, all yee, which call your selues children of the earth, and thinke that yee owe your originall and beeing to the earth, and your birth onely to your parents, and acknowledge in this world nothing older then they, nor nothing greater then your selues. In deed, yee may bee rightly called the children of the earth, yee are insensible like it, and yee haue no more vnderstanding

ing then Images made of claye,  
which art bakte in the furnace:  
Come and open your eares, to  
the end that I may open your  
minde, shut the eyes of your  
body, that I may cause your  
soules to see cleerely, forsake  
the earth, this goodly mother-  
in-law, to the end I may make  
you to know your heauenly fa-  
ther: come then euery one,  
both rich and poore, for yee are  
all alike vnworthy of the bene-  
fits which I will liberally be-  
stow vpon you.

3. Come, for I will open vn-  
to you the treasures of eter-  
nall wisdom. And opening  
my mouth, inspired with the  
grace of God Almighty, I  
will declare in my words the  
won-

wonders of his wisdom. I haue a long time held my soule in a profound meditation, and after much deliberation, I did at last conceiue a strange discourse of the diuine wisdom, whereby I haue in all things acknowledged the goodnesse and mercy of God, and the folly, misery, and infirmity of men.

4. That is the reason why beeing wholly confounded in the admiration of his greatness, and compassion of our owne weakenesse, I thought good forthwith to listen vnto that which my soule taught me, and to take carefull heed of those things, the knowledge and truth whereof it shewed mee couertly, and vnder a disguised

guised forme. And after I had carefully vnderstood and examined it, I tooke my Harpe in hand, and framing my voyce to the sweet tunes thereof, I prepared my selfe to commit my conceits to the ayre, and to cause my meditations to bee heard of all those which would giue eare vnto them, to the end they might bee pleasing vnto God, the author of such holy thoughts, and serue for a wholsome instruction to the fauorable hearer of my discourse.

5. If yee would then know what I said vnto my selfe, it was thus, what should I feare in the hardest time of my life? whereof should I bee afraide, though



though death did lay his hand  
vppon mee and tooke me out  
of this world? Alasse death is a  
strange peece of worke, I know  
not any one but would feare  
him, seeing no man can defend  
himselſe from him. How can  
I ſhield my ſelfe from his darts?  
what rampiar can I make a-  
gainſt his assaults, which vnder-  
mines and ouerthrows houſes,  
caſtles, Cittyes, Kingdomes,  
Empires, which thretens the  
deſtruction of the world, and  
will at the laſt giue end vnto  
himselſe? no armour will pre-  
uaile but innocency: Thereof  
will I make a ſtrong ſhield of  
ſteele. For vnles I looke well to  
my ſelfe, the traitor ſin, deaths  
hired ſoldiar, will dog me at the  
heelles.

heelles, he will lodge in my concupiscence, and will turne mee over at the time of the fight into the hands of damnation.

6. O deere and pretious innocency, thou art onely our safety; vnder thy trust wee constantly wayte for all that which may happen vnto vs, and wee knowe thee to bee stronge enough to defend vs from death. ô foolish madde men, which forsaking this trusty protection, do strengthen themselves in their power and greatnesse, and highly account of their riches and magnificence! They reckon vpp the nations which are vnder their gouernment, they number the treasure which they haue vnder locke  
and

and key, but how can all this defend them from death?

7. If the brother cannot redeeme his brother with the price of his owne life, if being willing to dye for him, inexorable death will not accept thereof: what shall man then giue vnto death for his owne ranfome? shal he giue those goods which are not his owne, or the Empiers which dye with him? nothing lesse, God will by no meanes be appeased, after he hath pronounced his iudgment against mortal men. He will compound with no man, man is his creature, the clay of his earth, from whom when he pleaseth he will draw that spirit which he breathed  
into

into him: man hath nothing to say against it, nor must not dispute with him.

8. Let vs I pray you a little rate the price of mans soule, let vs see what he will offer vnto God to redeeme it from him, let him labour all his life time, let him goe to the corners of the earth, let him thrust his hands into the bowels of the mynes, let him draw drye the golden dugges of both the Indies, let him spoile the East of her pearles, and hauing heaped all this together, let him come and trafficke with God for the prolonging of his life. It is eauen as though a prisoner should make offer to leaue his irons, if he might haue his liberty.



liberty. Poore wretch, that which thou thinkest to be thy safety, is the window wherewith death enters. Death comes of sinne, sinne from thy concupiscence, thy concupiscence is nourished, enflamed and increased by those trumperies. God will talke with thee when thou art starke naked as he sent thee into this world, before he will capitulate with thee he will haue thee to render that which thou hast stolne from him, his goods which thou hast mispēt; then thou maiest consider whether thou hast any thing of thine owne to pay the double, yea the foure-fould for the punishment of thy euill life.

9. Alasse

Alasse poore mad creature, if thou comdest once to that point, what wilt thou say to death, seeing that the wisest men haue bended their necks vnder his yoake? Thou who neuer madest account of any thing but of thy corruptible and perishing riches, dost thou think to be preserued from corruption, and the wise man who, as much as in him lay, did immortalize himselfe in this life, and conuersed with the Angells, could not shield himselfe from it? thou seest him come to his end and yet thou hopest to be immortall! no, no, the wise and the foolish dye both together, yet for all that in a diuerse fashion, for the wise mans death  
is

is but a passage, at his returne hee shall finde his Tallent infinitely multiplyed, the glory which hee sowed shall growe vp in aboundance, and shall shadow the generation of his children.

10. But these poore blinded people, who haue euer their eyes fixed on the ground, their minde shut in their pursse, who haue no more vnderstanding, but to loue those things which loue nothing, who neglect the Sunne and Moone, the chiefe workes of nature, to admire stones, marble, gold and siluer, the excrements of the earth, shall leaue the wealth which they so much loued, and for which they hated all the rest.

You

You shall see them strue with death, they would gladly drawe their wealth with them to the graue, but death will strike them ouer their fingers, and make them leaue off their hold. Beeing halfe dead, they shall open their eye liddes, to beehold with halfe an eye their treasures, but at the last they must marche away, they must forsake all this trashe, a stronger power hales them away.

But vnto whom shall they leaue this store? Perhappes, an vnknowne stranger shall bathe him selfe in the sweate of this poore wretched creature, vnto whom for a portion shall bee allotted a graue of  
fifteene



fifteene or twenty foot at the most, that must be his house, let him dwell there if he will.

11. And what is now become of those goodly pallaces? where are those gilded roofs, those gallant ranks of carued Pillars, those marbles so brauely pollished, those emblems engraue in brasfe, and all his other miracles of vanity? is there nothing left for him? He purchased lands to continue from generation to generation, he gaue names to his houses, truly he was a great Lord.

12. Alasse, the poore man when he was in honor had not the witte to know it, and now he is like to the beastes, and resembleth the horse and asse  
which

which haue no reason nor vnderstanding: For what greater honor could he desire, then to haue bene cast in the mould of the diuinity, and to be placed amongst the workes of God to command ouer them as his Lieftenant? He was little inferior to the Angells, and had a soule able to comprehend the greatest wonders of the diuinity, but eschewing the day-light of knowledge, he went grooping vp and downe in the dennes and caues of ignorance and blockishnes, and remained therein all his life-time; hatch-  
ing this miserable ritches, and at the last is become like to a brute beast. For as a beast neigheth after his prouender,  
M and

and takes no care but how to feede, euen so this man, would not stir but for the necessities of the body, nay, he would scarcely vse that wealth, which he had so much coueted, being heerein much worse then all other beasts, whose vnbridled appetite, is satisfied by the vse of those things which they desire.

13. O how scandalous and infamous is the life of such people! what share haue they in this world, or in the next? but only shame in this, and paine and torment in the other. Let them now please themselues in their owne discourse, let them grow proud in their wealth, let them now a little call to mind the speeches they were wont to

vse, when they esteemed no man but themselves and their money, and held all other men in contempt.

14. Behold they are haled into hell like sheep to the slaughter, death hath deuoured them, and there is nothing left but their bare boanes, which rotte in their graues.

15. The iust man, who with patience endured their pride, his turne is now come: loe, his time is to raigne, and he is now at his ease. He riseth vp by the breake of day, and after he hath giuen thanks vnto God, he goes to behold the place where one of those miserable wretches dwelt, the place where he was wont to braue and tiranize



over the world, and saies softly to himselfe, praised be God, who hath clenfed the earth from this filth, and hath given place vnto those which blesse his name. This wretch is rotten and his glory with him. He is now in torment, and no man helps him, let him remaine so hardly, for death vnto him is a going on, but not a comming back.

16. As for my selfe ô Lord, I know very well that I must dye, the sinne of our first parent hath bound vs to this debt, it is the reward of his disobedience, we must returne into the earth from whence we came. Yet for all that ô Lord thou shalt redeeme me from death,

death, and deliuer me from the hands of hell, when it would seaze on me. Thou wilt not suffer me to goe downe so low, thou wilt set me at liberty at the entry of the dore, and wilt be satisfied, that I should know without suffering, the punishment of my deserued bondage and captiuity. But what shall be the price of my redemption? shal it be the goods of the earth the aboundance of gold and siluer? Not so ô Lord. Thou thy selfe shalt be the price of my redemption, thou shalt giue vp thine owne body to death, to the end to deliuer my soule from hell, thou shalt put on the sorrowes of the graue, to the end to cloath me with

the ioyes of immortallitie . I will then, hence-forward, ô my God, haue none other wealth but thou, possessing thee I shall enioy the whole world: louing thee, I shall be in thee, and thou in me, and being so, thou wilt bring thither all the wealth of the world, all the strength, all the glory of the world, and wilt fill mee with an other manner of wealth then that of these poore wretches : they know thee not, their riches is but the fruite of their sinne, which with their sinne shall perrish.

17. Wee must not be amazed to see them sodainly wax riche, nor account them happy for that : if they doe abound in false honor which they hunt after,

after, and that they are loden with this vaine and fleeting glory, which is nothing but a shew, we must not wonder at it, & much lesse enuie them for it.

18. For so soone as they shall kisse the earth, and bee clothed with their winding sheete, they shall carry away nothing with them but the cloth that couers them, nothing shal follow them but their shadow. Nay, I beleue that wil leaue them also, for the light which causeth the shadow wil faile them, & instead of these magnificent shews, & pompous solemnities, wherewith they scared little children, grief, sorrow, anguish, pouerty, misery, shall wrap them about, and cast them into the lake of Brimstone.



19. And, not without cause, they tooke their pleasure in this life, their happinesse was in this world, they obtained what they wisht for, wealth came to them by heapes, greatnesse and felicitie was a burthen to them, they loued none but such as enriched them, they made much of none but those which increased their reuenues, they are dead, & haue nothing left them in the next world, for they made no prouision of the wealth that is currant there: they satisfied themselves to haue sufficient riches for this earthly life, that is now ended, and they are in pouerty. They desired honor, but it was vaine and fleeting, which depended onely on the opinion

opinion of fooles, they had it, but they could not well tell how to keepe it. They would needs sitte on the top of the wheele, it turned round, and threw them head-long downe. Happy are they which can sitte at the foote thereof constant and vnmooued, and behold in safety how it turnes about.

20. But these miserable wretches did not so, they willingly mounted the top from whence they fell into hell, they are now of the number of their fathers, they found their Ancestors there, from whom they drew their birth and manners; they imitated their vices, and after death they pertake their punishment. They learne, but too late,

and when repentance is vnprofitable, what it is to lift themselves vp against God, and to resist his glory. They learn what it is to afflict the iust, to oppresse the poore, to deride the afflicted. They are confined in darknesse, and the light shineth no more before their eyes. They heare nothing but horror and gnashing of teeth, they breath out nothing but sighs & groanes they do not moue vp and down, but in feare and trembling.

21. When these wretched madmen were in honor, they knew not what it was, and became like beasts without vnderstanding. But alas, this is no true comparison, for when beasts die, death takes away their feeling of sorrow,

row, as well as that of pleasure: but these wretches, which would not know wherein their happinesse consisted, who would not looke vpon eternall light, who stopped their eares at the spirituall word, their feeling shall remain for the subiect of their torments, & their soule shal liue perpetually to cōceiue their misery and they shal for euer languish.

*Quam bonus Israel Deus.*

*Psalm 72.*

**H**OW great is the goodnesse of our God, how certaine is his helpe to those which waite on him? to those I say, who neuer turned away their thoughts from his mercy, & who holding the eie of their soule, fixt on his prouidence, haue neuer let slip  
the



the hope which they ought to haue in his fauour, How happy are they, whom the sundry encounters of this world could neuer shake in their assurance of the diuine iustice? how great and praise-worthy is the constancie of such people?

12. For to speake truth, my foote did often-times slip in this way, I did often slide, and almost fell to the ground; Like vnto those who ascend a sharpe and thornie passage, when they feele them-selues pricked with some thorne or bryer, doe presently with the paine let goe their hold, whereby they went vp, and forthwith tumble down, vnlesse they bee soone stayed, euen so ô my God, whilst I take  
vpon

vpon me to iudge of thy works,  
and to behold how thou dispo-  
sest thy graces, being pricked &  
griued at the prosperity of the  
wicked, I fetch many false steps,  
and am ready to fall head-long  
downe, and to iudge amisse of  
thy wisdom and iustice.

13. How comes it to passe say  
I, that people which know  
not God, but to blaspheme him,  
who thinke they haue hired him  
to serue their libidinous and  
peruerse affections, who care  
not otherwise for him, but only  
to haue him serue for a colour  
to their wickednesse, and for a  
maske to their iniquities, that  
they should neuerthelesse reape  
the fruite of his fauor, and pos-  
sess in peace and quiet the very  
creame

creame of his blessings ? I confesse it ô my G O D, that I am iealous of their prosperity, and I enuy it, and it seemeth vnto mee that it is altogether against reason.

4. What man that beholds them will say that they should euer die ? who is it but would thinke that they had purchased of thee, at a price, immortality in this world, and parted stakes with thee of an eternall continuance in all felicity ? In other matters of this world some change is scene, which sheweth that of necessity an end must follow, but in their happinesse is such firmnesse discerned,

as it seemeth, that they still  
encreasing as they doe, will  
at last attayne thy infinitenesse,  
and seate them-selues in thine  
Heavenly throne: for there is  
no manner of likely-hood to  
imagine that any thing should  
hurt them, nor that the least  
misfortune should once draw  
neere the lustre of such mag-  
nificence. It is a matter in-  
credible to thinke that any  
euell should hurt their preti-  
ous bodies enuironed with  
such numbers of excellent  
riches.

5. Other men waxe croo-  
ked with trauaile: labour is  
their trade of life, they are  
borne in teares, and grow vp  
in sighs, they waxe olde in  
lamen-



lamentations; the sea is oftener free from winde, then their life from torment : so many arrowes stick not about a white as miseries and afflictions are seene to encompasse other men: But these men only are free and safe; and with a firme and smooth course of life, they bath themselves with ease in the pleasures of this world, and make the calamities of honest people and such as feare God their only sport and pastime. Who hath seene a tyrant from a theater, to behold his slaues fighting with Tygers & Lions; and to feed his cruell eies and heart with the inhumane sight of those poore dismembred creatures? in the selfe same manner

ner doe these vile wretches feed  
their wishes, with the sight of  
the afflictions which scourge the  
innocent.

7. Oh how proud and arrogant it makes them! they think that the earth was made only for them; and that it is not bigge enough to hold them. As for the other sort, they behold them at one side, and it seemeth that they enuie that they liue, and they scornefully mutter these words, shall we neuer be rid of these rascalls? wil they still be in our sight? Then they say among themselves, what is this fellow but a varlet? that man but a foole? So in loue are they with themselves, that they account nothing in  
this

this world goodlier then themselves, they adore themselves like Gods, they serue their owne lusts, reuerence their owne passions, so as they are couered ouer head and eares, with pride, rapine, and iniustice.

7. They are fatte onely with mischeefe, their bodies are not so larded with fatte, as their soules with sinnes. All manner of villainy and abomination dwells in their consciences, all their thoughts and wishes tend to filthinesse, they fixe their eies onely there-vpon, their fingers itch at it, they haue none other minde, nor affection: and mallice doth animate and giue motion

to their bodies.

8. Yee shall see them so soone as they haue a long time thought on their sinne chewed their euell plottes, and executed some wicked enterprise, how they will glorie in them, braue the world, and talke as though they had authority for whatsoeuer they did. If there were any shame in them, they would at leastwise satisfie them-selues with their licentious outrages, exercised vpon men, and not thus vilanously blasphememe and curse the sacred name of God.

9. But what? ô my God they haue listd vp their heads against Heauen, they haue  
scorne-



scornefully beheld the seate of thy greatnesse, as if they should say: what is there to bee compared vnto vs? To vs, who do what wee list in this world, who haue aboundance of all things: As for the earth, they vouchsafe not to looke on it, or if in pittie they cast their eyes on it, they say, what is this earth, but that which cloyes vs with her aboundance & wearies vs with hir fruitfulnessse?

10. This is truely the reason ó Lord why all the people being amazed come together in heapes to view this prodigy, and runne from all partes to behold this spectacle, and they are mute to see this wonder: they are there fixed, and looke

one

one vppon another.

II. At the last they waxe impatient, and beginne to murmur: What, doth not God who seeth all things perceiue this? Is it not hee which hath this greate all-seeing eye, who hath beheld things before they were created, sees them in their beeing, and fore-sees their end? Is not his prouidence saide to bee as great in the gouernment of the world as his goodnesse was wonderfull in the creation thereof? If hee hath disposed all things in order, if hee hath created by measure, if his iustice bee present in the gouernement of the world, what doth hee at this time? where doth hee now sleepe?

12. Behold the wicked haue seized on his benefits, and possesse the wealth of the world: a man would thinke that al was made for them, ritches raines downe vpon them, honours enters their houses in heapes, happinesse laies hold on them perforce, they desire and haue, they wish and obtaine.

13. And at the last I my selfe haue likewise said, my God how comes this to passe? I haue in vaine iustified myne hart, and ruled mine actions, according to thy commandements. I haue despoiled my selfe of al affections, for to loue nothing but thee: I haue circumcized my heart from all euill desires, I haue fettered my will

*in*

*Consolatory Psalmes.* 263

in thy law, to the end it might  
only serue thy glory & eschew  
finne and finners. I kept com-  
pany with the innocent, and  
haue lifted vp my hands with  
them: not only the hands of  
my body ô my God, but those  
of my soule which are my af-  
fections, the which I haue wash-  
ed and purified in the torrent of  
my teares.

14. I haue done pennance,  
and haue all day long scourged  
my selfe, beating my hart with  
continuell sighes, peircing it  
with sharpe contrition, and  
haue driuen away by force  
of my bloody teares that  
viscuous humor which had  
overflowed my will with ve-  
ry bitter gall. Euery morning  
when



when I arose, I cryed thee mercy for my sinnes, and I haue detested mine offences. I did euery day awake with this purpose, and with it I beganne my dayes worke.

15. I said to my selfe, lo this is al I can say, those which feare God and serue him are afflicted, those which blaspheme him are at their ease. And therevpon I beganne to detest the condition of those which glory ô Lord in being thy children, thy chosen, and went forward and said. Are these they who are called the children of the Almighty God? surely they are reprobate children, seeing that others possesse the inheritaunce of their father, and they in the  
meanes

meane time are in extreame pouerty. The other who ouerflow in wealth and vnto whom God is so fauourable and indulgent are his children, this name belongs vnto them, because they enioy his benefits, and are next him masters ouer his workes.

16. As for my selfe, to speake truly, I thought that the matter went thus. I could not chuse but vex and torment my selfe and said, alasse my God how comes this to passe? can it be, thus, seeing thou hast pronounced threatnings against the wicked, and prepared punishment for them? in a word, I was in extreame perplexity.

17. But at the last I percei-  
N ued

ued what thy purpose was; and I peirced to the bottome of thy sanctuary, I entred as I thought into thy holy consistory, and there learn'd thy meaning heerin. For after that I had resolved my selfe to wait the end which thou hast prepared for such people, I knew forthwith that thy iustice neuer lies, & though it be sometimes long ere it come it recompenceth her slownesse by the rigor of the punishmēt. I then stedfastly determined to behold what would become of these people.

18. Truly at the last thou didest pay them home; thou didest giue them the reward of their mischeefe and deceit. For when they thought themselues

to be at the toppe of their greatnesse, loe, thou madest them leape downe into the pitte of misery. All their pompe and magnificence, all their ritches, were in the end like to an high and lofty scaff-old which they ascended to giue them the more shamefull downefall.

19. Good God, what discomfort, what desolation? there is nothing at all round about them but lamentations, all their officers and vsuers, runne vp and downe beating, their breasts, and alwaies hanging downe their heades, like vnto a flower which is much beaten with the raine, and is also pittied of those men



who were wont to enuy them. They doe pittifully behold the ruines of their Idoll, and perceiue how madde they were to make a wretched mortall man their God, who was but smoake and winde. For if a man consider their end, hee may see how in a moment they are vanished: there is nothing so short, as the way from their greatnesse to their ruine, the change was so sodaine, as sight could not comprehend it. They were heere, they were there, they were, and are no more, their foote-steps can hardly bee perceiued, to this passe hath their sinne brought them, it layde snares a long time for them, & loe, at the last they are fallen  
into

into it. Whilest it vndermined the foundation of their house, they went vp to the top thereof to the end their fall might bee the higher. They still went vpwards, and thought all beneath them to bee their owne, but at the last they went vp so high, as they lost themselves in the ayre, before they could come downe to the ground, and so vanished like the wind.

20. They became like vnto dreames from which wee awake, for as men say when they awake, I did but dreame this or that: euen so, when such men are gone, the people will say. The greatnesse of these men was but a dreame, it was a meere vanity and

folly which had nothing in it  
sure and certaine. For thou  
wilt in such sort abolish their  
memory, as no man shall think  
of them, but to deride their  
pride, and to condemne their  
insolency. It shall be said, loe,  
these are the ruines of their  
houses, these places belonged  
to these proud sirs, who cared  
neither for God nor men, who  
tooke delight in all manner of  
euill and filthinesse, who built  
them so many houses with the  
boanes of poore people, and  
cimented their pallaces with  
the bloud of the needy: behold  
there remaines nothing of  
what they haue heeretofore  
beene, but the markes of their  
shame, lightening fell vpon  
them

them, and consumed them  
to nothing.

21. We must not ô Lord  
iudge rashly of thy prouidence,  
he that will consider rightly,  
thereof must with patience  
attend the end, must be direct-  
ed by thy spirit, and inuoke it  
for his guide and comfort. For  
whilst my heart boyled with an-  
ger, and that for very spite I  
fetched great sighes from the  
bottome thereof, and that all  
the partes of my body were in  
a sweate, I had almost lost my  
selfe, and yet neuerthelesse  
it was to no purpose at all, for  
after all this vexation I was as  
wise and well resolued as be-  
fore.

22. I was so troubled as I

N4

could



could not tell whether I were a beast or a man : nay verily, I was like a beast, and I could comprehend no more, then if I had wholly lost mine vnderstanding. But neuerthelesse I still held fast my hope in thee: and the more I perceiued my sence and iudgement to faile, the faster did I runne vnto thee, and humbly besought thee to open my minde, and to cause mee to vnderstand thy will.

23. Thou diddest take mee by the hand, and gently sette mee in the right way of thy will : thou diddest acquaint mee with thy purpose. Thou hast done more then that, for as I thinke, thou diddest open mine  
mine

mine eyes and heauen at one instant, where I did see the fulnesse of thy glory. I say ô Lord, that thou diddest cause mee to see it, for it is a thing that without thee no mortall man canne attayne vnto.

24. For, alas, what should such a poore and weake creature as I am seeke in heauen, that cannot well see that which is vnder my feete, nor perceiue but with much a doe, that which is before mee on earth? my bodyly eyes are very dim, but those of my soule are much more. The cogitations of men are full of weakenesse and vncertaintie, for the earthly and corruptible

N 5      body

body doth dull our spirits, and  
staketh our senses to the  
ground. So as without thee I  
can hope for nothing in this  
base world, nor promise to my  
selfe certaine knowledge of any  
thing. How can I beeing on  
earth iudge without thy helpe,  
and vnlesse it please thee to in-  
lighten my mind, of those  
things which thou hast ordai-  
ned in heauen in the seate of  
thine eternity? Yet ô Lord,  
thou hast supplied that defect,  
and hast led me by the hand to  
see the secrets of thine eternal  
wisedome, thou hast in a man-  
ner rauished me, and taken my  
soule out of my body, to make  
it capable of the diuine light of  
thy wise purposes.

25. In very deed when I enter into the consideration of these wonders, my heart fainted, and I fell into a swoone, what is this ô my God? my God what hast thou made mee to see? God of my heart, God of my thoughts, God of my hope, God whome I account all my wealth, to loue whome I haue hence-forward destined all my affections. I know now ô Lord what thou art, how iust, how mighty, and I will neuer more be astonisht to see strange matters in this world, the reason whereof I am not able to comprehend. For thy counsell is wondrous high, this wildome is merueilous deepe. But in the ende ô LORD  
what



whatsoever thou disposeth in this world endeth in iustice.

26. For all those who forsake thine obedience, and leaue thy fauour, shall most miserably perrish, all those which violate the faith of the alliance which they haue sworne vnto, and yet serue their owne concupiscences, and commit whoredome with the earth and their fleshly affections, all those which polute their consciences, and prostitute their soules to wickednesse and impious cogitations, shalbe rooted out, and passe through the fury of thy reuenging hands.

27 But as for me o my God,  
I will neuer depart from thee,  
I will neuer hope for any other  
good

good but to be first ioyned to  
thy sides. I will fixe mine eyes  
vppon thee to the end to ob-  
serue thy becke, and to con-  
forme my selfe to whatsoeuer  
thou desirest of me, and I will  
follow steppe by steppe all that  
which thou shalt commaund  
me. I meane to put all my trust  
in thee, and seeing that I know  
thee to be al good and almight-  
ty, as I steedfastly beleeeue that  
thou louest mee, I will likewise  
firmely beleeeue that thou wilt  
ayde mee and giue me what-  
soeuer shalbe necessary for me.  
ô how goodly and certaine is  
the hope which is builded on  
the promise of almighty God,  
who hath giuen mee so many  
earnest pence of his bounty, so  
many

many pawnes of his liberallitie, and all to make me belecue, that the recompence which he hath promised me for seruing him faithfully, is most certaine and sure.

Wherefore ô my GOD doest thou thus prodigally lode mee with blessings? why doest thou promise mee such abundance of them, seeing there is in mee nothing but sinne and infirmitie?

28. I know very well ô Lord, that it is because I shall haue matter enough to spread abroad euery where of thine immense mercy, and vnspeakable goodnessse, to the end I may publish thy praise, in all the gates. in all the streetes of thy holy Sion,  
that

that going vp into thine holy hill, in the midst of those whom thou hast gathered together in thy Church, to receiue thy blessings, and to serue to thy glory, I may acquaint them with the secrets of thy wisdom, which thou hast pleased to reueale vnto mee. And that directing my voyce by the stile which thy holy spirit hath framed, I may bee able to vnfold the sacred mysteries of thine incomprehensible wisdom, to the ende that as many as shall heare mee to discourse of the knowledge, wherein thou hast instructed mee, may admire, not mee which am but an hoarse instrument  
of



of thy glory, but the wonderfull effects of thy quickning spirit, which shall animate mee to this godly, holy, and worthy worke. And after ô Lord, that thou hast a while kept vs at this stay in this earthly Sion, lift vp our eies towards the holy Sion, encourage vs to aspire to this blessed dwelling place, and teach vs who they are, vnto whom thou hast promised it, and how wee ought to carry our selues to become worthy of so faire, so holy, and so glorious an habitation.

*Domine*

*Domine quis habitabit  
in Tabernaculo.  
Psalm 15.*

**I**T is thy pleasure then ô Lord  
that this world to vs should  
be a wearisome Pilgrimage. Al  
day long we walk vp & downe  
in it, and at night we can find  
no rest for our tired members.  
If we thinke to lay downe our  
heads on our pillowes, to giue  
slumber to our eye-liddes, af-  
flictions like so many flies dis-  
quiet vs, and the very passions  
which are ingendred in our  
flesh like dangerous scorpions  
do waken, and poison vs, and at  
the last kill vs, vnles we kil them  
on the wound. What may we  
hope

hope for , seeing that as strength decreaseth , our euills doe encrease ? seeing that on what side so euer wee turne our selues , wee walke in the midst of this world, and this world is euey where full of miseries ?

Where shall wee then expect rest ? not in this miserable life , where wee are sent like champions to the game, to encounter with all manner of aduersities , but onely ô Lord in thy Tabernacle , in the sacred dwelling place of thy diuinity , where our trauailes are to bee crowned. O happy ! yea thrice happy hee, for whom thou hast prepared this goodly and delectable place

place of retreate , which will  
sweeten and comfort our pas-  
sed griefes in the bosome of  
thy grace, and refresh vs in the  
armes of thy mercy . But who  
are they who shall one day  
dwell with thee, as beholders  
of thy felicity and glorie? for  
to heare so much as is spoken  
thereof , that place is not ac-  
cessible to all the world, it is  
a place of fearefull heighth, of  
infinite largenesse , decked  
with incredible magnificence.  
I can no otherwayes describe  
it, then that it is a very high  
hill , on the toppe whereof  
a maruailous goodly garden  
is to bee seene , set with all  
sortes of flowers , hedged  
in with an infinite number  
of



of fruit-trees, watered with cleere and running fountaines, it is verely an hill, for to mount it, it behooues vs to climbe vpon all sides on tribulations a hundred times harder then flint or rocks: And in ascending it, we must goe still farther and farther from the center of the earth, that is to say from the loue thereof, and to put all sensuall and earthly affections vnder foot. It is indeed like a flourishing garden: for there groweth seedes and causes of all thinges, which do daily flourish with infinite faire effects, and excellent workmanship, it hath for compartiments the goodly disposing of the worlds parts, so iustly measured

as nothing more, the fruits are the sweete and sauory contemplations of wisedome, wherewith it nourisheth and filleth those soules that dwell there: it hath for fountaines the springs gushing foorth of the eternall goodnes, which poures it selfe from on high into all the parts of the world, & doth continually bath and refresh them. O faire and holy hill! who shall ascend thy toppe? who shall rest in the very bosome of so goodly and so delectable a mansion?

2. He who purified in the sacred flames of an holy and deuout heate, hath purged his soule from the filth of the world, and hath nothing to hinder

hinder him in his course nor to hold him backe in his iourney. For when the desire of our soule is starke naked, it aymeth directly towards the marke of her wishes, towards the seate of her felicity. It is then, when despoyling it selfe of the loue of her selfe, the true seducer of our vnderstanding, she iudgeth rightly of all things, and yeeldeth the due to euery one which nature commandeth, preserving peace by iustice, maintayning all things in the state of their creation, and directing them to the end why they were produced. And to speake truely, the iust man is none other, then natures defender, which main-  
taineth

taineth her rights, and fighteth for her conseruation, which keepes in rest that which was created by wisdom. ô iustice, mother of peace, thou art then next to innocency the first step whereby wee ascend this hill to eternall blessednesse.

3. Next followeth Truth, which is carried vppe and downe euery where in a strong and lasting chariotte, against which the cloude of slaunder and detraction doe strike themselves, though to no purpose, for they are dispersed at the first shooke. Truth, which shewes it selfe as the second station, thorow which wee enter into this blessed lodging. For ô faire and holy truth: when any  
man



man loues thee, and sets his mind on thee, thou dwellest in his heart, from thence passest to his lippes, and deckest him with singular beauty. And to speake truly, beauty is none other thing, then eternall truth which shineth in the workmanship of the deuine word which hath created all things from the beginning. He then shall ascend the top of this hill which hath embraced this pure truth, is vnited to hir in thought, hath builded it an Altar on his lippes hath driuen deceit and lies far from him, and hath rooted them out of his hart & mouth. For lying is none other thing then the mortall poyson of the soule, it is a clammie and viscous

cuous humor, which distilling into the eye of the understanding, doth there ingender a filme which bereaues it of sight and iudgement.

4. It behoooueth him that will ascend this hill to be voyde of all vanity and lies: he must also be purged from this venomous malice, which is euer ready to hurt his neighbour, the true poison of humane society. For seeing it pleaseth thee ô Lord, that men liuing together should like thy other workes be instruments in the ministry of thy glory, that man which cutteth good-will asunder, which like a strong band knitteth them altogether, doth he not violate thy law, and  
O offend

offend thine honor? what shall become then of him who not content to haue smothered the fier of charity in his heart, doth by all means strive to dishonor his neigh-bour, and to take away his good name.

5. He ô Lord that will goe vp vnto thee, and giue thee his hand to take him into this blessed habitation will euer abhorre such monsters, who full of bloudy malice thinkes on nothing but other mē's harms, takes no pleasure but in displeasing others : behold their countenance, if they weep their neighbours are happy, if they laugh, they are afflicted: no, no, their imaginary greatness, their pride builded on  
their

their rapine and deceit, wil not get them estimation amongst good men, for they are but painted sepulchers whose filthinesse and infection will be laid open, when it shall please thee o my God. But would yee know who they are whom a good man makes account of, those o LORD which feare and serue thee in meekenesse of manners and simplicity of heart.

6. Of him I say, who thinking thee alwaies present, not only at his actions, but in his most secret thoughtes doth inviolably keepe his faith, whose word is a most certaine pledge of truth, on whose promise his frend relies, and holds for already



dy done that which he hath promised him . For such a man  
ô Lord beleeueth, that his sal-  
uation depends on the promise  
which thou hast made him of  
thy grace and fauour, and that  
he should not be worthy to re-  
ceaeue the effect of thy holy  
promise , vnles he gaue his  
neighbour an assured effect of  
his owne. He will not heare  
vsurie spoken of, and abhorreth  
that cursed theft which ran-  
someth another mans necessity  
sets a price on the aide which  
a man owes to his neighbours,  
selleth times, dayes, monethes  
and yeares . And much lesse  
doth he suffer himselfe to be  
corrupted to condemne the  
innocent, to sell an other mans  
goods,

goods, by vniust iudgment, and to pollute the sanctuary of iustice by filthy sale : but keeping his eyes euer open to discerne the truth, doth not encline to any side, but to that whither right bendeth him. Couetousnes shakes not his hand, nor fauour listes vp his armes, but remaines euer like himselfe in all thinges, giuing by his wisdom authority to his iudgement.

7. He that shall liue in this manner, shall certainly ascend the toppe of that holy hill, the Angells shal carry him in their armes, keepe his feete from stumbling, and at the least shal sett him before the eternall truth where he shal perpetually

enjoy the sweet dwelling of this blessed mountaine lifted aboue the heauens, to be the mansion house of glorified innocency, and shall be re-united to the beginning of his essence with this eternall diuinity, this diuine eternity. All things heere below haue an end and shall bee consumed: but he whose vertue shall haue aduanced him to his celestiall happinesse, shall continue in the state of glory, conqueror of times and ages. Strengthen then O Lord our courage, and comfort our worldly afflictions. And because it pleaseth thee that good men should passe through this way, in the midst of the iniuries of the wicked, strengthen their  
their

their hope shaken by their afflictions, and by the prosperity of the wicked; and giue them constancy to waite for the end, where they shall behold the reward of the elect and the reprobate.

FINIS.